

REAPERS IN MANY FIELDS

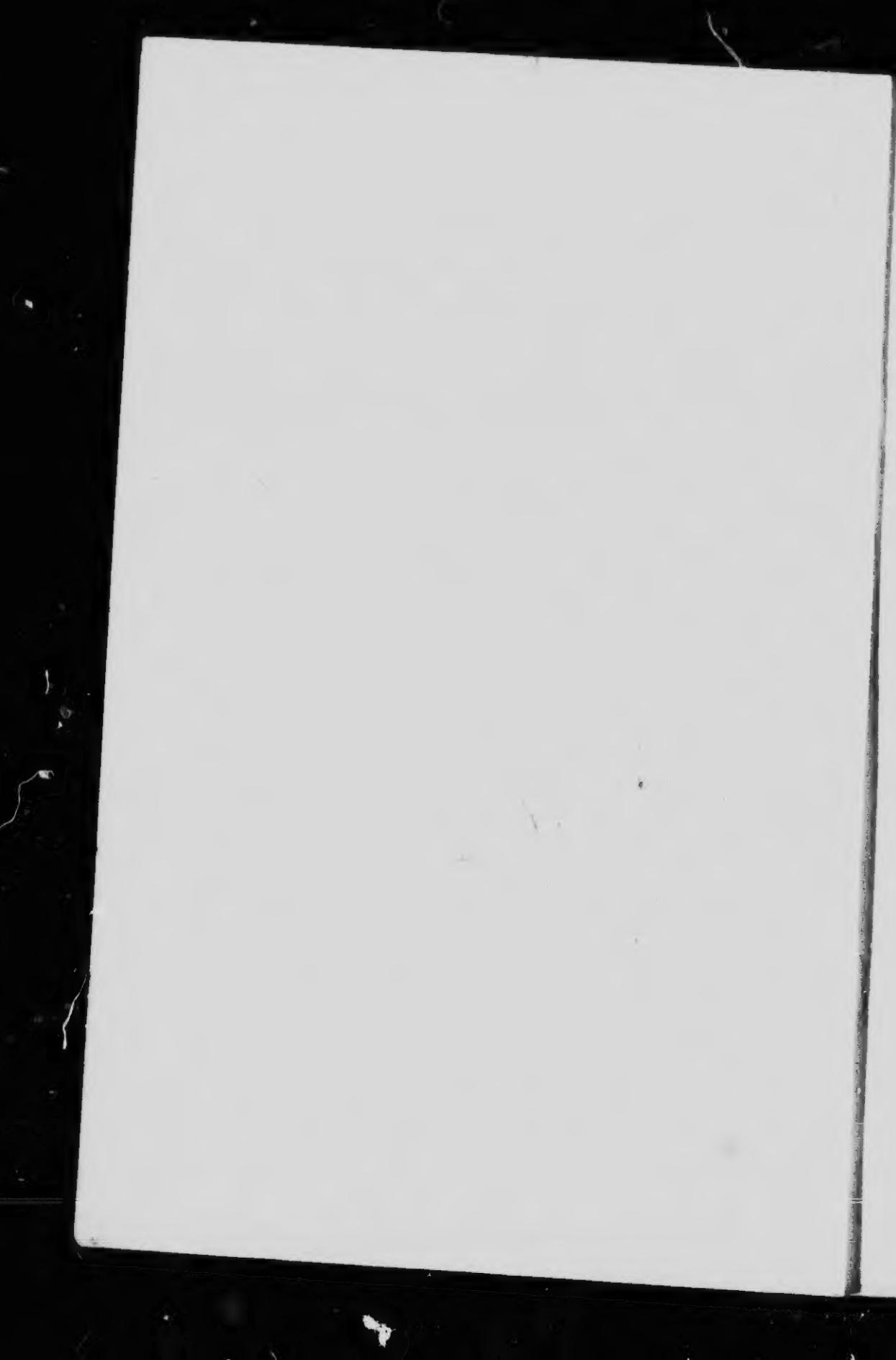


A Survey of
Canadian
Presbyterian
Missions



Mr John Joyce
with kindest remembrance.
from L. B. Gibson

Glasville
17th Sept 1906



Reapers in Many Fields

A SURVEY
OF
CANADIAN
PRESBYTERIAN
MISSIONS

Edited by
Rev. W. S. McCavish
B.D., Ph.D.



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PREFACE.

Mission study is interesting, instructive, inspiring. For some years the General Assembly's Committee on Young People's Societies has been urging young men and women to become acquainted with great missionary enterprises, and especially those in which our own Church is engaged. But it seemed unreasonable to expect that they would become interested in this study unless furnished with the means of prosecuting it with some measure of success and satisfaction. Books on missions are numerous. Text-books are multiplying. Those published by the Student Volunteer Movement are admirable; but they mention only incidentally the efforts and accomplishments of our Church. It appeared to be necessary, therefore, to prepare a work which would discuss briefly, yet comprehensively, all our home and foreign fields. The present volume is an attempt to meet that need. Should it be widely used, the young people will certainly grasp more clearly the significance of our Church's work, and they will also have a

more earnest desire to play well their part in the great work of the world's evangelization.

Doubtless, the critical eye may detect imperfection in these pages. But it should be said, in extenuation, that the writers were hampered by the limitations of space. It is extremely difficult to discuss a great subject within the few pages allotted to each writer. Could the authors have enjoyed greater liberty, the book would have had an excellence and a completeness which, under the circumstances, were unattainable.

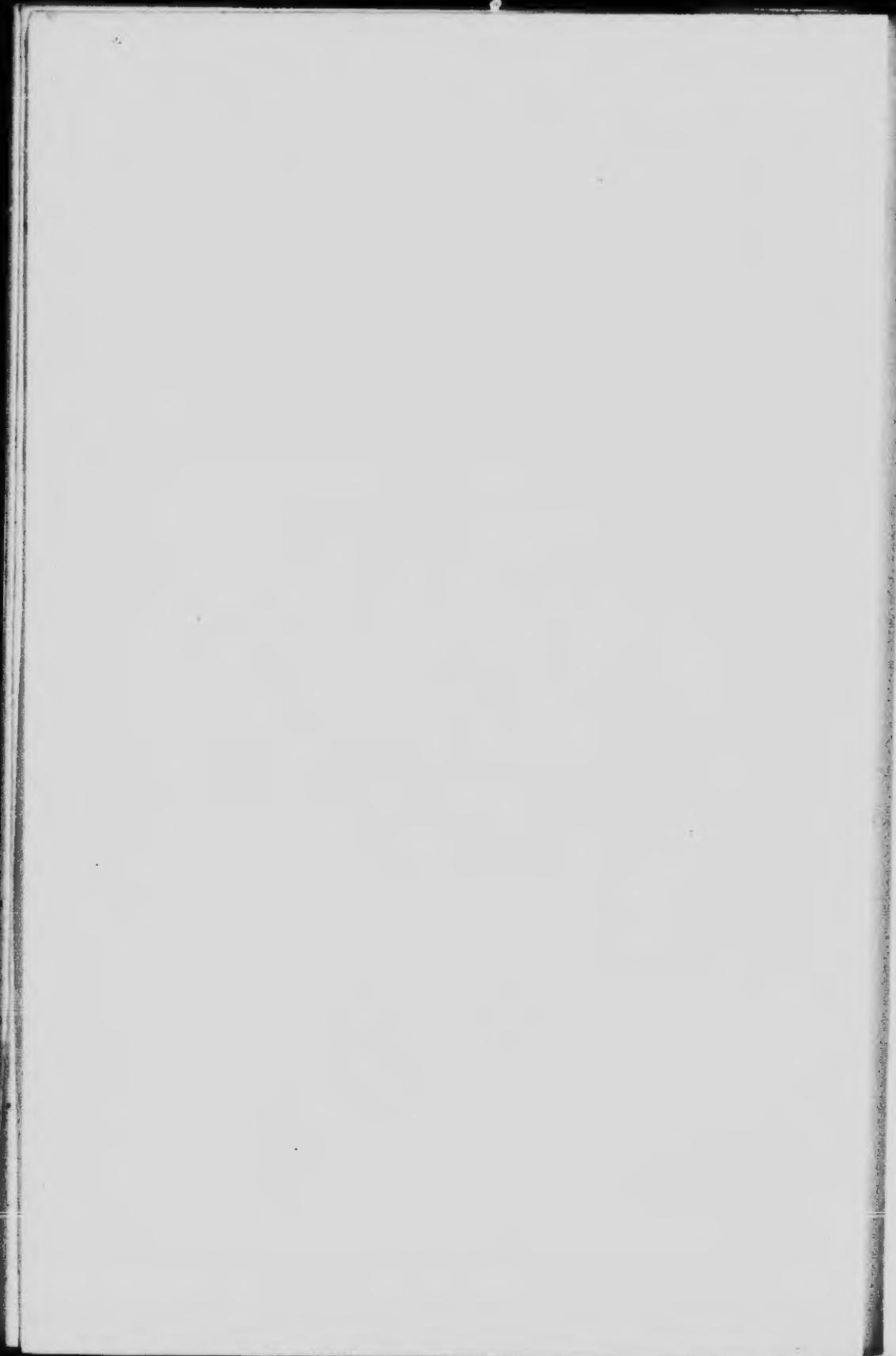
The writers are men pressed with many duties, but by responding so cheerfully to the call to contribute to this work, they have placed the whole Church under a debt of gratitude. May their efforts be blessed by Him whose honor we all seek to promote.

W. S. MAC TAVISH.

Deseronto, Nov., 1904.

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INTRODUCTION.

REV. G. M. MILLIGAN, D.D., LL.D.,

Moderator of the General Assembly.

The genius of Christianity, in every way we view it, is missionary. God in Christ is a ministerial, and not a magisterial God, after the fashion of those of heathenism. He seeks men to worship Him, to come to true appreciation of His mind and purposes regarding them, that they may attain to their true life, and, as a result thereof, their true blessedness. Had He not sought men first, they, by no searching of their own, could have found Him. In His pity He spake in time past unto the fathers in the prophets, and in these last days unto us in a Son. The words "apostle," "prophet," "angel," attest God's missionary relations to men. Faith comes from hearing, and hearing by means of the message of God. Men are told that if they call upon the name of the Lord they shall be saved. But how shall they call upon Him of whom they have not heard? And how shall they hear without a preacher? Add to all this the declaration that there is no other name given for salvation but that of Christ, to render it apparent that the work of missions is incumbent upon all Christians, and bound up with the very essence of our holy religion. Loyalty to Christ and mercy to man

should lead every child of God to say to himself, "In what way may I serve Christ in the great work of spreading His kingdom in the world?" In view of these considerations, it is gratifying to know that the General Assembly's Committee on Young People's Societies are issuing, with the authority of the Assembly, a text-book on the Missions of our own Church.

The duty of mission work should be *early* impressed upon the minds and hearts of Christ's people. And this can hardly be properly done without a more or less systematic knowledge of missions in general, and of our own Church's work in particular. Through truth are men wisely and sustainedly consecrated to God's work. May this undertaking of the Committee on Young People's Societies be abundantly blessed to all the members thereof, as well as to those whom they seek to benefit by their services.

REAPERS IN MANY FIELDS.

CHAPTER I.

MISSION STUDY.

REV. W. S. MAC TAVISH, B.D., PH.D.

We shall consider, first, some of the advantages to be derived from mission study.

1. A study of missions greatly enlarges one's circle of knowledge. In these days there is, on the part of the young people, a great thirst for knowledge and a desire for improvement. How many young men are taking up courses of study in correspondence schools, and paying very considerable sums for their tuition! Evidently the intention of these young men is to improve their condition and take a higher place in the industrial world than they now occupy. Again, many young men and women desire to equip themselves creditably in society, hence we have reading clubs, mock parliaments, debating societies and literary associations. But does not mission study furnish as broad, as informing, as comprehensive and as inviting a course as any other? The young man or woman who desires to be in touch with the times will find in mission study almost all that is required. Think of the

great fields which it opens up: ancient history, modern history, current history, philology, geography, biography, ethnology, and comparative religions. What book of travels is more entertaining than the story of Livingstone's journeys in Africa? What book could give us a better idea of Formosa the Beautiful than "From Far Formosa," by Dr. G. L. Mackay? What romance more captivating than the thrilling story of the life of Joseph Hardy Neesima? What biography more entertaining than the story of the life of Cyrus Hamlin? What book could give us a better idea of Manchuria—that territory to which so many eyes are now directed—than "East of the Barrier"? What book could give us a better insight into the educational problems in India than the story of the life of Dr. Duff?

2. Another advantage to be derived from mission study is that it broadens the sympathies. What is the object of culture? Is it to train the intellect alone? Is it only to enable one to shine in society? If that were all, then any course of literary studies would answer the purpose. But the one who trains the intellect alone becomes, like Ephraim, "a cake not turned"—burned to a crisp on the one side, dough on the other. But mission study touches the emotions while it informs the mind. It broadens the sympathies while it develops intellectual power. It is intended to make a student a well-rounded, symmetrical character, and to prevent one-sided development.

3. Again, a course in mission study shows that the heroic age is not altogether in the past. Sometimes we get the impression that it is; indeed, we occasionally find a statement to the effect that it is; and often in public speech the names of Knox, Calvin and Luther are mentioned, as if similar examples of heroism could not be found in the present day. But a course in mission study will soon correct that false impression, and when a more correct view is entertained, surely the student will be aroused to a nobler and more self-sacrificing life. The one who realizes that God is giving men grace to-day to manifest as much heroism as was ever shown in past ages, should feel his pulse quicken, his nerves tingle, and his heart throb with a desire to be something of a hero in his own sphere, and he should feel himself animated with an ambition to "rise to some work of high and holy love."

4. Further, a course in mission study will enable us to understand the Bible better. When we in Canada read, "The harvest is great, but the laborers are few," we do not see the force of the statement. Here the danger seems to be from overlapping; so much so, indeed, that three great churches, through their representatives, have already held meetings with the object of preventing the duplicating of ecclesiastical equipment in the more sparsely settled districts. But when we survey the foreign field, and see that if it were evenly divided up, each missionary would be in charge of about 60,000 souls, we can readily understand

that these words, true in the days when they were first uttered, are equally true to-day. Again, "A man's foes shall be they of his own household." That expression seems strange to us, because here parents are only too well pleased to see their children making profession of their faith, and taking their place at the Lord's Table. But when we study the caste system of India and understand its practical working, or when we learn how the devotees of idolatrous systems do all in their power to prevent their kindred from accepting the Christian religion, we can readily see that the man who becomes a Christian is almost certain to make foes in his own household.

5. The last advantage we shall mention is that mission study increases our faith in God, and our confidence in the power of the Gospel to help and save mankind. When we remember how God answered the prayers of Hudson Taylor, when he prayed for men, or again, when he asked for money, we believe more strongly than ever that He is a God who hears prayer. When we see the wonderful changes produced upon the Baganda in Africa by the Gospel, or when we remember how great a transformation was effected among the cannibals of the South Seas through the preaching of the truth, our confidence in the Gospel as the power of God unto salvation is greatly strengthened.

ORGANIZATION.

Touching the organization of a class and the methods of conducting it, no hard and fast

rules can be laid down. There is no one *best* method. Local circumstances must largely determine what course is to be followed. If a Christian Endeavor Society or a Presbyterian Guild as a whole will take up the work, then one method may be pursued, but if the class be composed, as it likely will be, of members of various societies, and these differing in age, experience and temperament, then other methods may be more profitable.

1. If the class be a mixed one, probably the best plan is to adopt a text-book. When a text-book is used, the teacher should teach the subject just as a teacher in a Public or High School might teach a text-book on history or any other subject. At the outset it should be understood that the members of the class are expected to answer questions, to take assignments, and to do such work as a student would do in any institution of learning. Those who desire information regarding the methods of conducting a mission study class can get many excellent suggestions in a little work entitled "The Mission Study Class," by Sailer. The teacher will find, as Sailer himself admits, that it will be quite impossible to put into practice all his suggestions.

The meeting should be open to all, but only those who undertake the work should be enrolled as members. At each meeting, two members of the class may be appointed to prepare brief papers upon subjects growing out of the chapter in hand. These papers may be read at the opening of the meeting; after-

wards the book may be taken up, questions asked, and its statements discussed. When members are given assignments, they should be told where they can find literature bearing upon the subjects. It is important to do this, because then no member can have excuse for not having the work prepared.

Every branch of the congregation's work will probably be benefited through such a class. If Sabbath School teachers attend it, the class has scarcely done for them what it ought to do if it has not animated them with a desire to take their part in the great work of the world's evangelization. Neither has the class accomplished what it should have unless it has implanted within them a desire to tell their pupils something of the great missionary movements of the past or present. Again, some of those attending may be members of the Woman's Missionary Society, and a fresh impulse will be given to their work through the inspiration which the members catch in the Mission Study Class. The probability is that all the societies in the congregation will feel the throb of a new missionary life.

2. So far only one method of mission study has been dealt with, but other methods may be followed. If the Christian Endeavor Society or a Guild as a whole, should take up the study, then the society might be divided into circles, and each circle might be asked to become responsible for the treatment of one chapter of the text-book. The circle might adopt its own method of treating the portion

assigned; in fact, it might be well for each circle to try to have something different from the others, and very probably each one would vie with the other as to which would have the most interesting and instructive meeting.

3. Another method still would be for the leader to make assignments. Suppose, for example, that a society has decided to study this text-book. The leader should read in advance and select subjects upon which members of the society might prepare short essays.

Chapter II. of this book deals with the obligation to evangelize the world. Might not some member of the class or society be asked to collate the Scripture passages bearing upon this subject; another might be asked to give a summary of what Mr. Mott has to say upon it, and to compare that with what is said by Mr. Scott in this volume. To another still might be assigned the task of elaborating at greater length some of the arguments presented by the authors mentioned. The members of the class might then be asked for their individual opinions, or to state their preferences, and if they gave expression to their views, as one would expect, the programme would be sufficiently full and varied for one evening.

Again, in this text-book, four different methods of mission work are mentioned, viz., educational, literary, medical and evangelistic. Would it not be possible to have short essays on these four methods? Essays should be told where they can procure literature, and if there are no other works at hand,

they might be referred to pages 56 to 74 in "Introduction to the Study of Foreign Missions," by Lawrence. As in the case already mentioned, the members of the class might be asked to state their opinions regarding these different forms of missionary activity, and he would be a poor member, indeed, who would not contribute something of interest on one or other of those four great themes.

4. Mission study methods might be varied by introducing debates occasionally. In some places scarcely any form of meeting proves so attractive to young people as a debate. There is no reason why debates should not be held in missionary meetings. Debatable subjects not a few could easily be found in connection with missionary movements; for example: "*Resolved*,—That a printing-press could do more for the cause of missions than a hospital," or, "*Resolved*,—That missionaries have done more to open up unexplored territory than professional explorers have," or, "*Resolved*,—That Mackay of Formosa was a greater missionary hero than his namesake of Uganda." The last would surely be as interesting as a debate on the respective merits of Napoleon and Wellington, and the advantage of such a subject as the one we have proposed is that the young people would be obliged to read the lives of both the Mackays, and no young person could read two such biographies without being helped by them. Other and perhaps better subjects will readily suggest themselves to those who are familiar with missionary literature.

5. A word or two now upon still another method. Let the leader of the missionary committee in the young people's society procure or prepare a missionary catechism, and let a few questions—say three or four—from that catechism be placed upon the blackboard at each meeting. Let the leader go over these with the society a few times until satisfied that every member is familiar with them. Let the questions of previous meetings be constantly reviewed, and in a few months the members of the society will be familiar with at least the great fundamental facts of missions. This method has this advantage: it can be put into effect no matter how large the society is. The work is simple; it is done in open meeting, and when it is conducted by a skilful leader it may be very effective. It forms part of the programme at each and every meeting, and it does not seriously interfere with the regular Christian Endeavor or Guild topic.

MISSIONARY LIBRARY.

Touching the subject of a missionary library it may be said that a Mission Study Class cannot be efficiently conducted without at least a small, well-selected, missionary library. It was quite as easy for the Israelites in Egypt to make bricks without straw as it is for the leader of a class to do effective work without books. In some Sunday School and congregational libraries there are good works on missions, and to these the class will likely have

access. But if such books are not found in the Sunday School or congregational library, what is to be done? The Assembly's Committee of Young People's Societies has been in the habit of recommending from year to year books which bear especially upon the missionary topics to be studied during the year. In the circular which was sent out in the autumn of 1902, societies were advised to purchase these books and to make them the nucleus of a missionary library, or to add them to one already in existence. A recommendation along that line was submitted to the General Assembly in Vancouver, and approved. So, if the advice is repeated now, it is fortified by the authority of the Assembly. A society could scarcely make a better use of six or seven dollars of its money than to invest it in standard missionary books, and if such an investment is made for a few years in succession, the society will find itself in possession of a good working missionary library. By some means or other a library must be obtained if the classes are to do anything like satisfactory work.

The library should be accessible to all. It may be in charge of a librarian, but this should not be necessary. Surely the members of a Mission Study Class would be honest enough to return a book of reference when it has served their purpose! The leader of the class should always indicate, when making assignments to the members, the page, as well as the books, in which literature can be found.

CHAPTER II.

THE OBLIGATION OF THE CHURCH TO EVANGELIZE THE WORLD

REV. J. MCP. SCOTT, B.A.

The urgent duty of the Christian Church is to give the Gospel to the whole world. This proposition is not established by logical formulæ, nor by a recital of the pathetic conditions of the world's need. The supreme obligation lies behind these. When we understand what the Church is, we become aware of her obligation; we have discovered our duty. When we define our terms we establish our case. The obligation to evangelize the world is found in the authoritative command of Christ. This He gave when He instituted His Church. Her missionary vocation, therefore, is constitutional—not incidental, but fundamental.

The Commission.—In those solemn farewell forty days before His ascension, our Lord made known by explicit, reiterated command His will for His Church. This command stands alone. There is no other commission recorded as given to the Church as a Church during this period. It is recorded in varied forms in the close of each Gospel, and in the beginning of the Acts. Together, they give the commis-

sion in its entirety. This five-fold record is found in Matt. 28. 18-20; Mark 16. 15-18; Luke 24. 46-49; John 20. 21-23; Acts 1. 8.

It is well for each to pause just here and think—honestly think—upon these pre-ascension declarations until by the Divine Spirit we awake to our Lord's great purpose for His Church, and for this lost world through His Church. As within the thought of God when He sent His Son was the whole world, so within the thought of His Son when He commissioned the Church was the whole world. The ruling passion of Christ's heart then was, as it now is, the evangelization of the world. The promotion of the mission cause, therefore, on the part of the Church, is not permissive, but imperative. It is not a work that is optional, but obligatory. To refuse to accept and fulfil the obligation is to lie under the reproach of disobedience, unfaithfulness and disloyalty.

Evangelization.—The evangelization of the world, not the conversion of the world, is the business of the Church. Evangelization is man's part; conversion is God's part. Evangelization is the offer to sinful men of Jesus Christ as Saviour and Lord, with all possible clearness, forcefulness and conviction, through the lips and lives of redeemed men and women. There must be a clear, simple, full announcement, in the name of our God, of a salvation that is complete, immediate, available and free, in the living Christ. The bearers of these good tidings must, in this ministry among heathen peoples, master difficulties of language, inter-

prest habits of thought, and understand moral conditions of the people among whom they labor, so that unerringly the seed of truth may be sown. The one who thus bears the message of life must support the offer of Christ by a life that embodies Him. The evangelist is, after all, the most potent confirmation of his mission. The sum of redeemed life on earth must stand behind the evangelist, a spiritual momentum and a decisive witness to the truth he brings. Evangelization is the task of making Christ a living reality to men; of communicating to them the knowledge that has saved ourselves, and of doing so with every equipment of language, intellect and godliness, and with the auxiliaries of the school, the hospital and home. The Church exists simply and solely to deliver the message, and to deliver it to all men; and, because of long neglect, to deliver it speedily. To plead as a reason for inaction in this work any theory of the final destiny of the heathen is unwarranted and wrong. It evades the issue, and can have no defence. The Church in this matter is under authority; the instructions of Christ were unequivocal and clear, and make an end of all controversy.

If this be the character of the obligation that rests upon the Church, then of necessity it follows:

1. *That the unevangelized peoples have a right to the Gospel.* The Gospel of God was intended for them as much as for us. It will mean to them as much as it means to us. In

the original commission, there is no mention of any nation—"The grace of God appeared, bringing salvation to all men"—therefore the message is for all mankind, of whatever tribe or tongue or section of the globe. The Gospel is not a matter of locality; it is a matter of humanity. It is needed by all; it is suited to all; and it is the right of all to have it. All men, whatever the color of skin, characteristic of tongue, or measure of intelligence, are under sin's curse and need the Saviour of men, and it is their right to know Him. To even raise the question of the suitability of the Gospel to the darkened peoples in the regions beyond is irrelevant and irreverent. If the Gospel is not suited to them, then it is not suited to us. To deny to these the right to have the Gospel is to misunderstand altogether the purpose of Christ's coming to this world; is to say that the Atonement is local in its sphere and benefit, and that Christ's religion is for only part of the world.

What right have we who have heard the story and know it true to withhold it from others for whom it was intended as much as for ourselves? There are millions of men and women and children now living in unevangelized lands who need the Gospel and who are capable of receiving it. By the terms of the commission it is their right to have it. Shall they be permitted to pass away without having an opportunity to know it? By unbelief and disobedience in regard to God's gracious purpose in Christ for all men we frustrate

His will and we defeat His intention. May we awake to the tragedy of it!

2. *It is the business of the Church to take the Gospel to them.* The immediate responsibility of the Church is to meet the obligation her Lord imposed upon her. She holds the divine secret of life; and it is her business to give it to those without it, and to do so speedily. She holds in trust the Gospel, and she has no release from her obligation till she has delivered this message to every one mentioned in His last will. In the forefront, therefore, of her life and activities must be placed the missionary enterprise. The Church will realize her functions only as in the expression of her life she reaches out in thought and activities to the uttermost part of the earth. She must identify herself with her Head in His outlook upon the world, and in His view of human need. The evangelization of the whole world must be her supreme purpose; therefore, also must it be the supreme purpose of the Presbyterian Church in Canada; therefore, also of every congregation; and therefore, also of every individual member. Only as we grasp Christ's world-wide programme do we get our bearings in regard to His scheme of human redemption, find our true place, and see in their true relations every duty in the home Church. Only as we thus adjust our life to God's purpose for His Church will we know our best life and highest prosperity in the local congregation and in Christian work in the homeland.

3. *The best life of the Church is only possible as she meets her obligation in regard to this work.* "Do missions pay?" is an irreverent question. The answer, nevertheless, is given: "They do, in every way." If the evangelization of the world is the great burden of the heart of Christ, how can the Church know her best life if in policy and practice she does not fully identify herself with His plan? Our Canadian Church will know her greatest prosperity only when in policy and method she adjusts herself to the great business for which the Christian Church stands. Instances may be multiplied that prove the penalty—a terrible one—to the Church that disobeys. If the function of the Church be as defined, then loss and disaster follow if she exercise not that function. There operates a merciless law upon the disobedient Church, that impoverishes, confines, and finally arrests her life. There can be neither power nor permanency to the life of a wilfully disobedient Church. We do not forget that the Master's last promise, "Lo, I am with you alway," is connected with His last command to disciple all nations. That promise of His divine presence is available for those who grasp His great thought of a lost world, and who seek to meet His will in regard to it. None can know the full meaning of that promise of the Master's companionship and favor in our individual lives and in our congregations except those who are in league with the ruling passion of His heart, and who

have identified themselves with the great mission of His cross.

CONSIDERATIONS THAT EMPHASIZE OUR IMMEDIATE OBLIGATION TO EVANGELIZE THE WORLD.

1. *Past Neglect.*—We must awake to the fact that the vast majority of the earth's populations have waited, and waited in vain, for nineteen centuries, for the messenger of the Gospel. Sixty generations of heathen—people capable of receiving the Gospel, and whose right it was to have had it—have died in darkness since our Lord instituted and commissioned His Church. How appalling the thought! And yet how ill able, or how ill disposed, the Church is to give value to these facts!

2. *Present Need.*—That about one thousand millions of the earth's inhabitants are still unevangelized is a statement true in fact, but one which few adequately appreciate. The cry of absolute need is incessant through all the days of the year. It is the cry of starving millions for bread, and it comes in various forms, from various directions. It is literally continuous through winter's cold and summer's heat, from Africa, India, China, the Islands of the sea, and from Papal and Moslem lands. More than five times our Dominion's population pass to Christless graves year by year, from among these unreached populations. What does this mean to the Church? Her

indifference and inaction show that it means to the Church as a whole very little. May God save us from speculative questions upon the spiritual estate and prospects of the heathen, and enable us to receive His word concerning them! May His Spirit anoint our eyes to see the hopelessness into which souls are sinking, and awaken the present generation of Christians to reach with the Gospel the generation of unevangelized now living; for if they are not reached by us, they will not be reached at all!

3. *Immediate Opportunity.*—No age has compared with the present in the facility with which the distant and unevangelized peoples can be reached. At no time could missionaries prosecute their labors with greater personal safety than the present. Never were these unreached masses more open to receive the Gospel. Most of our foreign fields are reached with less discomfort of travel and more quickly than was the extreme west of our own country but a few years ago. The past century of missions has prepared for the present generation a great opportunity. In open doors, in missionary equipment, in the establishment of principles, in perfection of missionary policy and method, in organization and administration in the Church at home and on the field abroad, no previous period compares with the present. Obstacles there still are, but they are not comparable with those that faced the missionaries at the beginning of the last century. The providences of God emphasize the present

opportunities. Missionaries write of open doors, and of the awakening of long-slumbering peoples, and of the increasing number who are ready to hear the Gospel. The present is a time of bright outlook and of large promise. Our Church is one of large resources in men and means. The day to move forward has come.

**HOW THESE OBLIGATIONS MAY BE
DISCHARGED.**

Much can be offered in answer; but what is said gathers around the following suggestive words:

1. *Policy.*—If the function of the Church be as defined, then the function of every part must be the same. If the chief business of Christ's Church be the evangelization of the world, then of necessity this same must be the chief business of each branch of His Church. The Presbyterian Church in Canada exists for the same end; therefore, also does each congregation and each individual member in each congregation. Our congregational policy must take its shape and character from that imposed upon the Church by her Great Head, when He commissioned her and sent her forth to her work. In policy, life and activities, our congregations must adjust themselves to the one great aim and end for which the Church of Christ stands. This is not only the best policy, but it is the only policy we are warranted in having. Only when our Church in practice, as well as policy thus meets the will of Her

Head can she know her best life and her greatest prosperity in her great homeland obligations and in her Foreign Mission work. A British statesman of the present day warns his countrymen against being "parochialists," and challenges them "to think imperially." If we would identify ourselves with our Lord in view, in outlook, and in feeling for a lost world, then, too, will we think "imperially," and see that in the point of policy as a Church, as congregations, as individuals, we exist for the work of a world's evangelization. Every congregation, however small, however poor, whatever the local conditions and responsibilities, should be bold enough and spiritual enough to accept as the constitution and policy under which it shall work that which Christ gave to His Church.

2. *Information.*—The Biblical basis of missions must always be the first ground of appeal. Our people must be taught that the missionary command is native to the constitution of the Church, and inherent in her life. An imperative need at the present time is strong, wholesome, courageous teaching, in college and pulpit, of the Scriptural authority of missions. A sustained interest in missions is only possible with the well-informed. An advocacy of the mission cause that does not appeal to thinking people is to be discouraged. The emotional appeals based upon the tragic in mission story is not the highest method in securing interest. This work must not rest on a temporary and emotional interest,

but on the firm ground of reason, and in knowledge of the facts. It is, moreover, important that by the best methods our people be informed upon the exact conditions and needs of the unevangelized populations of the earth. What these methods might be cannot well find place in this chapter.

3. *Money.*—A higher standard of Christian giving is surely possible. We lose when this ministry has not its proper place in the Christian life. As "faith, and utterance, and knowledge, and earnestness, and love of the brethren," are expressions of the Christian life, so also is the giving of our substance; and as we are to abound in the former, so also are we enjoined to abound in the latter. To most of us a sum of money represents so much of our labor. The artisan who earns thirty cents per hour, presents as an offering to God on His Day the sum of sixty cents; that is, he makes a gift to God of two hours' labor. He does this unselfishly, cheerfully, and for the glory of God; and in this act, in which he may have known sacrifice, he has rendered one of the loftiest possible ministries. He who stood over against the treasury still sees, values and rewards our gifts. The world may be curious to know their amount; Christ takes note of the motive that prompts them. There is great need throughout the Church of an advance in the standard of Christian giving. There are many who give of their means systematically, proportionately, and with high motive, and who know in their own life the blessing of such

service; but a large number contribute little to the mission cause, and, to our shame be it said, too large a number give nothing at all.

4. *Prayer*.—The great evangelical message needed for our times is the call to prayer. The Omnipotent Christ, who gave to the Church her work, and who said, "Lo, I am with you alway," is the One who also said, "Pray ye the Lord of the harvest." Prayer, definite, earnest, unwearying, will solve our missionary problems at home and abroad. Are we unmindful of the person and ministry of the Holy Spirit? Is He not now in the Church to deeply quicken her life? Will it not be by His power alone that the Church will come to realize her true missionary character, and by His power alone that money in abundance will ungrudgingly be given for His cause. It will be by His gracious working alone that suitable men and women will be chosen and thrust out into the needy fields. By the same Spirit also will closed doors be unsealed, and darkened hearts prepared for the light of life. This mighty, gracious and effective working of God by His Spirit will not be known until God's children enter upon their full privilege in the ministry of prayer. One has said, "We are responsible not only for what we can do ourselves, but for all we can secure from God." Do we not need, therefore, to enter into the Holiest of all, and learn anew the power and glory of a life of prayer?

CHAPTER III.

THE REFLEX INFLUENCE OF MISSIONS.

REV. CLARENCE MACKINNON, B.D.

"Feel my biceps," is the confident challenge of the blacksmith, whose vigorous occupation has made "the muscles of his brawny arms as strong as iron bands." It is the reflex influence of his daily toil. He has spent his strength in swinging the ponderous hammer on the anvil, and in return he has gained a greater power. Exercise is the law of all growth. The unused muscle remains flabby, the idle brain torpid, the slumbering heart insensible to the charms and joys of life. In every department of our existence "rust consumes faster than labor wears, while the used key is always bright." We are not surprised, therefore, to find a reflex benefit from spiritual activity, nor the soul that gives most receiving in return most of beauty and power. The wider the range of tasks and the more varied the problems, the nobler is the response of the religious man, and the better he brings into play the vast resources at his command. No greater cry ever came to Christian ears than a perishing heathen world calling for a living Christ. Missionary enterprise has consequently made the heaviest demand on Christian people, for no other enterprise is of such startling magni-

tude, and has, in return, awakened in the home churches a warmer ardor and a more profound confidence in God than they ever possessed before. It has made our hearts more alive to the presence and power of Jesus Christ than any other activity. This fresh blessing to ourselves is "The Reflex Influence of Missions."

The outward increase of the Church is at least a tangible evidence of this significant truth. Before the modern era of missions the average increase per decade in church adherents was but one twenty-fifth of what it is to-day. More startling still is the object-lesson in the American Baptist churches. Rev. J. E. Adams has constructed an ingenious chart on which he shows that the anti-mission Baptists in the United States have dwindled from 68,000 in 1850 to 45,000 in 1890, while the mission Baptists have made an enormous stride, from 687,000 in 1850 to 3,000,000 in 1890. Other differences, doubtless, obtain between these religious bodies; but the significant fact remains that lack of spiritual power at home has gone hand-in-hand with slackness in missionary zeal abroad, while enthusiasm to spread the Redeemer's Kingdom in foreign lands has reacted on the empty pews in the home-land and filled them to overflowing. What is conspicuously true of great denominations holds also in individual congregations. What an empty church wants, is not a new pastor, nor a larger organ, but obedience to Christ's great commission. Nor should it be matter of much

surprise that blessings came after this fashion. If increase of foreign territory have such an exhilarating effect upon commercial and political life; if the Sandwich Islands, civilized at a total cost to missions of \$1,220,000, bring in now annually a trade of over \$6,000,000 to the United States; if Great Britain cannot estimate what she owes in territory, in commerce, in imperial spirit, to her Livingstones, her Moffatts, her Mackays, and other brave heralds of the Cross, we should not wonder that the reflex influence on the spiritual life of those who have thus civilized and Christianized these countries, should be beyond compute. While, therefore, it is true that spiritual fervor is the source of missionary zeal, that the Amalekites prevailed when the hands of Moses grew heavy, it is no less true that successful effort gives new vigor, and Moses' hands are the lighter to uplift at home, when the Amalekites flee and the Israelites prevail abroad.

The purpose of this book will be better served, however, if we discuss the reflex influence of missions in the individual soul rather than its general effect upon the Church at large. After all, the former includes the latter; for the whole Church is only made up of units, as the waving wheat-field of individual grains. Nor would the ripening harvest wear its golden hue did not each individual seed undergo its appropriate change and turn from green to yellow. The Church is what its members make it. The channel of the

the Church at large in her increased liberality, Holy Spirit is through the individual heart.

First, then, missionary interest has on our spirits the exhilarating effect of a wider vision. It has a marked educative value. It lifts us out of the torpor of a narrow surrounding. At the foot of the Rockies the traveller may see but little. The dark shadows of the mountains encompass him. His view is screened by overarching trees. Let him ascend, and ever wider vistas open before him; his gaze travels far over the tops of former impediments, until, at length, standing on the summit, his eye rests upon range after range of snow-capped peaks, upon gem-like lakes slumbering in woody valleys, and he feels the awful sublimity of those scenes over which poets and mountaineers have justly raved. A similar broad humanitarian enthusiasm awakes in our souls, as we climb beyond the range of our little Church, with oftentimes its petty vexations and narrow cares, and catch glimpses of lands rich and strange in tropical beauties, but plunged in heathen degradation; when we follow a Mackay amid the wonders and dangers of Formosa, or go with a Robertson to where, in the broad Pacific, there are "summer isles of Eden lying in dark purple spheres of sea."

There is all the difference between the missionary Christian and the Christian not missionary (if the latter be not a contradiction in terms) that there is between the enlightened traveller, who has visited large cities and

witnessed many new customs, and his fellow-countryman, who has never left the farm, and whose only relaxation after the ploughing and reaping are done, is to hunt a bear, or, it may be, merely to kill a skunk. How the heart glows, and the imagination kindles, at the story of missionary triumphs over heathen wrong! What enlarged conceptions of God's purposes are unfolded, and what devotion to the Cross is inspired!

In New York City, in the early part of the last century, an ordinary day school teacher, while teaching a lesson in geography, referred casually to the noble missionary work that had been done in the Isle of France. Unwittingly, he touched the sympathies of a bright little girl in his class and gave her a new idea of the blessing and power of Christianity. The impression never faded. Eliza Agnew was that little girl's name. Six hundred souls won for Christ in Ceylon, during a life of noble consecration, was the unexpected fruit of that morning's lesson in geography. Great universities are sometimes impervious to ordinary preaching. The student mind is beset with perils that the pulpit is not always successful in removing. But when Studd, Stanley and Smith, devoting their brilliant talents to missionary work, visited the large centres of education, one remembers how the barriers fell down at their simple, earnest talks, and hundreds of students were won for the Master. Christianity, presented as a world-redeeming force, appealed

to every faculty of their nature, enlisted their enthusiasm, and in return encouraged that great student volunteer movement that has overloaded our Foreign Mission Boards with more applications for the mission field than they have places to fill or means to support. Such was the exhilarating effect of Christianity as a missionary religion.

Second, the reflex influence of missions may be seen in the strength and purity given to Christian love. Nor is there anything of which the Church stands more in need than just this love which the Holy Spirit thereby sheds abroad in our hearts. Oftentimes, by the seashore, clinging to the posts of an old wharf between high and low water-marks, may be seen the scarlet-fringed anemone, spreading its bright tentacles in the glorious enjoyment of its simple life. But touch it, and at once its blossom-like exuberance disappears. It contracts into a small leathery ball, and, as it does so, lo, from its smooth sides, wasp-like, shoot forth white tiny threads, each bearing its pernicious drop of poison to avenge the insult or to secure the prey. One cannot watch the sea-anemone without a heavy consciousness of its sad likeness to human nature. God meant man's heart naturally and gladly to unfold itself, and with its various affections to lay hold on the joys that life affords. Alas! how often comes the inconsiderate and cruel touch, and immediately its delicate sympathies are withdrawn, the heart contracts

into itself, and instead of a rose-like display of genial kindness, there come the small, thread-like, malignant, stinging retorts, that, white with passion, poison and blight the life around. If we live in a contracted environment, we are continually subjected to these rude rebuffs—"the slings and arrows of outrageous fortune," we may call them—and we are in grave danger of being dwarfed into morbid and cynical pessimists, even raising the question whether it is better "to be or not to be." But once lifted into the bright, free atmosphere of Christ's universal kingdom, which claims all races as our brethren and every clime our home, we are raised above the peril of immediate annoyances and are carried where the footfall of warring controversies will not reach us. When the warmth of Protestantism was chilled by the narrow theological discussions that followed the Reformation, and men were more content to refute each other's doctrine than convert the world, the chill was counteracted by the pietists of Germany, who rose above those sectarian disputes in a noble effort to diffuse the knowledge of Christ throughout the world. Franke founded their famous institution at Halle. Hither it was the intention that youths from all lands should come, here study the Bible in their several tongues, and hence convey its glad message to their native shores. So brightly glowed the fires of Divine love in Halle, in consequence, that there were kindled many

spirits that have left their impress on history: the King of Denmark, who sent the first true missionary of modern times abroad, and Zinzendorf, the famous reorganizer of the Moravian brethren, whose light beamed so cheerfully over troubled Europe. Significantly enough, it has often been those very missions to decaying races, condemned by a meagre economy as an unwise and unproductive waste of energy, inasmuch as these races will soon disappear, that have been most effective in awakening this deeply spiritual love. "Good Samaritan missions" they have been called, because they exhibited the pure, disinterested compassion of the helper for the helpless. Fathers in our Presbyterian Church well remember the thrill that passed through the land, and the fervor that characterized the uplifted prayer, when messages came from the heroic Geddie, who had sailed away with his family in a little brig into the vast expanse of the Pacific Ocean, and, landing on a lonely island, with a single white associate, but with a fire burning in his heart kindled at Calvary's Cross, had begun to win the degraded cannibals to purity and eternal life through Jesus Christ. They remember, too, that gloomy day when the *Presbyterian Witness*, issued in deep mourning, announced that the brave Gordon fell at the savages' hand. Not resentment, but deep sorrow, filled the hearts of the people, followed by a wave of still greater compassion, that sent his brother to take up the unfinished

work and win for himself the martyr's crown. Missions, more than anything else, have added strength and purity to that compassionate love for the publican and the outcast, which is the unique mark of our religion.

Third, the reflex influence of missions is evident in a more confident faith. There is no aid to faith like experience. Religion might be dissolved into a beautiful dream, were it not for the stubborn evidence of fact. We know that God is, because He hears and answers. There are legitimate and illegitimate tests of faith. Bunyan wanted to know if he had this grace by praying that a puddle be dried up. But the drying of a puddle was not in keeping with the dignity and purposes of God. There are nobler spheres in which our faith can be exercised, but none so convincing as prayer for the extension of Christ's Kingdom throughout the world, for none contain answers so amazing. It was but a little band of persecuted exiles that came from Moravia to Herrnhut, in Saxony. They had neither numbers nor wealth nor station, yet God put it into their hearts to attempt the evangelization of the world. Their faith must have been severely taxed, when their first two Moravian missionaries started to cross a continent and then an ocean, with only a few coins in their pockets, but ready to sell themselves as slaves if there were no other access to the West Indies. To-day it is much easier for us to believe, because of their faith; for not

only have they succeeded in winning three converts abroad for every member at home, but it was they who influenced John Wesley, and it was John Wesley who awakened England to the power of evangelical religion; it was they whom William Carey cited to prove God's promise, and William Carey is the father of modern missions. Stupendous as was the task of that little band of Moravians, their faith did not delude them. Men doubted the result when Mackay landed in Formosa. Idolatry was rampant. The people were bitter toward any foreigner. There were sleepless nights, weeping hours and bitter sorrows before him. Mobs, savages, sickness attacked him. But at the end of fourteen years there were 1,273 converts in Tamsui. To quote his own words: "There is no sham, no romance, no excitement, no sentimentalism here—no, but stubborn fact." A century of such experience has wonderfully quickened the faith of the Christian Church. Missions are no more called "illusive," "visionary," "dangerous to the good order of society," as they were once in the old Scottish Assembly. We are confident to-day that "the future is as bright as the promises of God."

The exhilarating effect on the Christian spirit of a world-wide interest, the stronger and more disinterested love and the more confident faith that missionary enterprise inevitably produces in the individual soul, are reflected in

her more constant prayers, her more thorough organization, and by that almost universal sense of duty that condemns a man as something of a heathen himself, who will not help to send the blessings of Christianity to the ends of the world; and above all, by that consecrated band of men and women who offer themselves in increasing numbers for the mission field that

" Still the race of hero spirits
Pass the torch from hand to hand."

CHAPTER IV.

HOME MISSION METHODS AND PRINCIPLES.

REV. E. D. McLAREN, D.D.

Home Mission work seeks to do for the poorer and more sparsely settled districts of our own home-land what Foreign Mission work aims at in the case of heathen lands. It is properly called "mission work," although it is carried on in a Christian country, because the people of these districts are unable to provide religious ordinances for themselves, and the missionaries must, therefore, be supported, in whole or in part, by the Church that sends them to their fields of labor.

MOTIVES.

The motive that prompts the Church to this form of service is twofold:

1. Religious. "God will have all men to be saved and to come to the knowledge of the truth." In the carrying out of this divine purpose the primitive Christian Church was instructed to begin "at Jerusalem." Every branch of the Church of Christ has its own Jerusalem, and its efforts to evangelize the world must always have the home field as their starting point. To neglect that field during the early history of a new and growing coun-

try would be to reduce immensely the working power of the Church of the future in every department of Christian service. Without an adequate base of supplies military operations on any large scale would be impossible. For the army of the Lord in Canada, the Home Mission field of to-day must constitute the base of supplies for the larger operations of to-morrow.

2. Patriotic. "Righteousness exalteth a nation." God has given us a magnificent national heritage, a land vast in its extent, in its resources and in its possibilities. Millions of eyes in various parts of the world are turning eagerly to the fertile plains of our great North-West. Our population is rapidly increasing, and everything seems to point to a long era of national expansion. This is the *formative* period in the history of Western Canada, the period of *foundation* work. The whole future of what will eventually be the larger portion of the Dominion will be shaped and colored by the forces that operate during the next fifteen or twenty years. How are the foundations to be laid? Along what lines and in what forms are the rapidly expanding energies of our national life to find outlet and expression? What is to be the character of our civic and national ideals and what influences are to give shape to our civic and national institutions? To such questions there can be only one answer: Religion and morality must be built into the framework of our Canadian nationality. If our expecta-

tions regarding the land we love are to be realized, the progress of the Church must keep pace with the material development of the country. *The most patriotic enterprise a Canadian can take part in is the enterprise of Home Missions.*

UNDERLYING PRINCIPLES.

Prompted by this two-fold motive, Home Mission work makes its appeal to a two-fold principle.

1. The principle of Christian helpfulness. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." This is the fundamental principle in all Christian service. To bear the burdens of others is of the very essence of Christianity. "Even the Son of man came not to be ministered unto, but to minister." The Church exists for the sake of the world, to soothe its sorrows, heal its wounds, and lead it to Him who alone can save it from its sin.

To civilize the ignorant races of the world is "the white man's burden"; to rescue the perishing and lift up the fallen is the Christian man's burden. Wherever there are lives to be redeemed from the hardening power of pure worldliness, or from the degrading influences of open vice, there the followers of Christ are called to labor; and whatever may be necessary for the overcoming of worldliness and sin—whether money, or toil, or tears, or blood—it is both the duty and the privilege of the followers of Christ to give.

2. The principle of natural affection. "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Home Mission work is mainly work among our own kith and kin. It is true that during the last few years we have been receiving a considerable number of immigrants from almost all the countries of Europe, and these foreigners must be cared for as well as our own Canadian settlers. But the great bulk of Home Mission effort is expended amongst those to whom we are bound by the closest ties. It is the people from the older provinces of the Dominion who have opened up the trails across our vast North-West prairies and blazed the paths through the forests of New Ontario and British Columbia. To a large extent it is the sons of Canada who are being subjected to the hardening, materializing influences incident to life in a new country, where development is rapid and the greed for gain is rife. In many cases it is the young men from our own Presbyterian congregations who have to struggle against the contaminating and destructive forces that seem to be inseparable from life in a mining camp, at least in its earlier stages. In such a country as ours, if there is any one department of Christian work to which the loving and prayerful sympathy of the Church should be specially given, it is the department of Home Missions.

ADMINISTRATION AND FINANCE.

The prosecution of this important work is entrusted by the General Assembly to the care of two committees, the one in the East having the supervision of the fields in the Maritime Provinces, while the other is responsible for the vast district that stretches from Quebec to the Yukon.

When a Presbytery has ascertained the amount that a field is able to pay for a missionary's support, it makes application to the Assembly's Committee for such a grant as will secure to the missionary the salary he is entitled to receive. Grants are paid half-yearly, but only after full reports of the work done during the preceding six months have been received by Presbyteries, and the information they contain has been forwarded to the Assembly's Committee by the Presbyterial Home Mission Conveners.

The money required to carry on this work is provided by the Church at large, and the greatly increased contributions of the last three or four years show clearly that the Church is beginning to realize the magnitude of the task that confronts her, and the importance of seizing the magnificent opportunities of this day of grace in our national history.

A few years before his death, the late Superintendent of Home Missions in the North-West inaugurated a plan for deepening the interest in Home Mission work and increasing the contributions to the Home Mission

Fund. He proposed that, in return for a spec. contribution of \$250 per annum, for at least three years, a mission field should be assigned to such special contributor, and that he should receive, twice a year, from the missionary in charge, a descriptive account of the field and of the work being done in it. The plan has worked admirably, and the number of "special contributors"—congregations, Sabbath Schools, Young People's Societies and single individuals—amounts now to nearly two hundred. *Can that number not be doubled?*

DIFFERENT CLASSES OF HOME MISSIONARIES.

The laborers in the Home Mission field are of three classes: (1) Ordained ministers who undertake to serve the Church in the Home Mission field for a period of one, two, or three years; (2) students for the ministry, who are appointed to the charge of mission fields during the summer months; (3) catechists—laymen of matured Christian experience, who feel called upon to devote their whole time to active Christian work.

STAGES IN THE DEVELOPMENT OF A HOME MISSION FIELD.

In a new country new settlements are continually springing up. Thirty years ago the vast stretch of country west of Lake Superior was spoken of as "the great lone land"; today it has hundreds of miles of railway and hundreds of thousands of inhabitants, and its

125 self-sustaining congregations are, almost without exception, the result of Home Mission effort.

When a few families have settled in a district, the Presbytery of the bounds makes provision for religious services being carried on amongst them. In most cases a student is appointed to labor in the field during the summer vacation, and the people's contributions towards the missionary's support are supplemented by a grant from the Home Mission Fund. The election of a Board of Managers is usually the first step taken towards a permanent organization; and this may be followed, where there are a number of children and young people in the locality, by the opening of a Sabbath School and the formation of a Young People's Society. The election of elders and the appointment of a neighboring minister as interim Moderator of Session makes the organization complete, but in many cases this final step is not taken till the growth of the field has warranted the appointment of an ordained missionary.

The services in new fields are held in all sorts of places—school buildings, private dwellings, railway stations, stores, bunk-houses and tents. In more than one case in the far West the first religious service in a mining camp has been conducted in a saloon.

The erection of a church building is a very important but sometimes a very difficult matter; and the gratifying progress of the Church in Western Canada has been due in no small

degree to the fact that there is a Church and Manse Building Fund, from which loans or grants may be obtained by mission fields to aid in the erection of these much-needed buildings.

The second stage in the process of development is reached when the services of a student are replaced by those of an ordained missionary. A field cannot be advanced to the status of an ordained missionary's field until the people's contributions towards the missionary's salary amount to at least \$350.00 per annum. In the Synod of British Columbia, where the missionary's salary is somewhat higher than in the East, the people are required to contribute not less than \$450.00. These figures may seem small, but during the year 1903 *the average contribution towards salary on the part of the people in Home Mission fields was \$6.36 per communicant, while the average contribution throughout the whole Church was only \$4.65 per communicant.*

In the case of the ordained missionary, just as in the case of the student missionary, the contributions of the people are supplemented by a grant from the Home Mission Fund. As the people's circumstances improve and their contributions increase, the grant is gradually diminished, until the whole of the missionary's salary is provided by the field. Even then the process of development is not completed. All missionaries, ordained and unordained, are appointed by the Home Mission Committee, and however fully their labors

may be appreciated, the bond between them and the people they have been sent to minister to can never be so close or tender as the tie that binds the members of a congregation to the man whom they themselves have chosen to be their spiritual guide and their leader in religious work. The right of choosing their own minister is very dear to the hearts of Presbyterians.

The exercise of this right marks the third stage in the process of Home Mission development, and when that stage is reached the field passes from the care of the Home Mission to that of the Augmentation Committee. While there are two distinct committees, with two separate funds, the work is really one, the status of an augmented charge being one of the stages through which a mission field passes on its way to complete independence as a self-supporting congregation.

In order to receive a grant from the Augmentation Fund a congregation must contribute towards the minister's stipend at least \$450.00 per annum (\$500.00 in the West) and provide a manse, or make an allowance of \$50.00 per annum toward house rent. The Augmentation Committee seeks to stimulate the liberality of every congregation under its care so that the grant made to it may be gradually reduced, until at last there is no longer need for any grant at all. When that object has been attained, the final stage in the long upward process has been reached, and the congregation that began its career as a little band

of unorganized Christian worshippers steps forth to take its place amongst the hundreds of self-sustaining congregations of the Church, able, in its turn, "to help others also."

This is the way in which the Church in Canada is being built up and the ever-widening life of the country permeated with the vitalizing influences of Christian truth. Vice is being rebuked and virtue encouraged by the presence of the Church in rural settlement and frontier town and reckless mining camp. Young men, far away from home and friends, are being kept in touch with the old home life by the Sabbath services and the missionary's personal influence. Higher ideals of public life are being kept before the attention of many a rapidly growing community, and in some earthly homes, as well as "in the presence of the angels," there is deep joy over prodigal sons coming back from the "far country."

This is the special work that God is laying upon the hearts and consciences of His people in this young land—work for the country, work for the Church, work for the home and for its loved ones in difficulty and temptation, work for God and for eternity.

"O who will help us to garner in
The sheaves of good from the fields of sin?"

CHAPTER V.

HOME MISSIONS IN THE MARITIME PROVINCES.

REV. THOMAS STEWART, B.D., DARTMOUTH,
N.S.

The Maritime Synod covers the Provinces of New Brunswick, Nova Scotia, and Prince Edward Island, with Newfoundland, Labrador, and Bermuda.

All Home Missions in that territory are under the care of the Eastern Home Mission Committee.

Our mission fields are divided into two classes, and we have two classes of missionaries in charge.

The first stage of growth is seen in the mission station, weak, generally, in numbers, and always in finances, and ministered to by a student during the summer.

On or before an appointed day, students in theology, and those in the University who are looking forward to the ministry, and wish to be employed during the summer in the Home Mission field, send to the Secretary of the Committee their names, a statement of their college standing, and a reference to some Presbytery which has approved of their being so employed.

When the Committee meets in April, the whole field is considered, and the students are appointed as seems best, to the various Presbyteries. Sometimes there are more students than mission stations, but that happens seldom; more frequently it is, as this year, that we cannot supply all our fields. When the Presbyteries have got from the Committee as many students as they need, or as many as the Committee can give them, they appoint them to the various mission stations within their bounds.

Mission stations supplied by those students are generally left all winter without any regular preaching services. It is not strange, therefore, that progress is slow. When the student goes back to college in the fall, much of what has been gained in the summer is lost before his successor comes next spring.

Then, again, the population is not increasing much in the Maritime Provinces. In some of our country districts it is growing less, and many of our country congregations are smaller than they were ten years ago. This is the chief discouragement which we have in the East. In the great Home Mission fields of the West the chief difficulty arises from the rapid increase in population. The work there is in danger of being overwhelmed by the tide of immigration pouring in from many countries. But the workers have this great encouragement—the rising tide is with them. In the East we are, in many places, pulling against the ebb. But the tide will turn some

day, and so we work on, with an eye not to the present only, but to the future also, and try to make sure that when the country does fill up again, it will be already in possession of Christ and the Church.

Yet, notwithstanding the necessarily interrupted—almost spasmodic—nature of the work done by students, and in spite of the fact that the population increases so slowly, and in some cases grows less, mission stations are continually coming up to find a place in the other class of fields which we call mission charges, and which are under the care of ordained missionaries.

It is at once testimony to the faithful diligence of the students who cultivate those fields in the summer, and to the divine origin of the Gospel they preach, that there is a story of progress to tell, even in our Eastern Home Mission field.

When a mission station becomes able, or sufficiently interested, to raise \$400 a year for the support of a missionary, it is admitted to the higher class of fields, becomes a mission charge, and the Presbytery appoints an ordained missionary to give continuous supply for one year, or more. When a little more progress is made, so that the people can raise \$450 or \$500, the mission becomes a congregation, the people call the minister of their choice, and the Home Mission Committee hands them over to the care of the Augmentation Committee.

Of course, the mission fields of both kinds

vary a great deal. One missionary may have only one preaching station, where he preaches twice every Sunday, and holds a prayer-meeting during the week; another has seven or eight preaching stations, preaches three times every Sunday in as many places, and holds two or three meetings during the week in still other places. One may visit all his people in one day, another has to travel a hundred miles or more in order to see every family. Yet some of the most scattered fields have grown to be mission charges and augmented congregations.

PROGRESS IN TEN YEARS.

Let us look at something of the growth of ten years.

Ten years ago we had fifty-one mission stations with student missionaries. Some of them were, as some now are, congregations supplied by students, because ordained ministers could not be found. Others were old congregations that had become run down, or were suffering from temporary paralysis. But we find that of those fifty-one mission stations, twenty are now mission charges with services all the year round, while seventeen have grown through the second stage of mission existence and are now congregations, two of them self-sustaining, independent even of the Augmentation Fund. Of the twenty-one fields then reported under the care of ordained missionaries, eleven are now augmented congregations, and one is self-sustaining.

Besides these, there are several places in which work had not been begun ten years ago, where now we have regular congregations or mission charges.

It is safe to say that in the last ten years, by the blessing of God on the faithful labors of our Home missionaries, we have added an average of two congregations a year to the Church.

Except in the neighborhood of the Sydneys, where growth of every kind has been recently so rapid, the progress in our mission fields has been most marked in the Presbytery of St. John. The chief cause of that is easily seen. The only Superintendent of Home Missions in the East, Mr. James Ross, was appointed by the Presbytery of St. John ten years ago. It is certainly very largely due to this wise appointment that, of sixteen mission stations in that Presbytery the year before the appointment was made, eleven are now reported as mission charges under the care of ordained missionaries, three are congregations, and only one remains a mission station. Yet that Presbytery reports this year nineteen mission stations, worked by stuc its, and fifteen mission charges, with ordained missionaries.

Last year six of our mission charges became regular congregations, and four of these are in the Presbytery of St. John. It is estimated that Home Missions in that Presbytery have added 1,750 families to the Presbyterian Church in ten years. Only the scarcity of ministers has prevented still greater advance,

for several fields now supplied by students are ready to receive ordained missionaries if they could be found. It is no wonder that the neighboring Presbytery of Miramichi, noting the results of Mr. Ross's watchful diligence, asked the Assembly this year that the missions in that Presbytery also be placed under his oversight.

LAST YEAR'S WORK.

In 1903, we had in the whole Synod 47 students working in as many mission stations, preaching at 139 places, reaching 1,877 families and 1,442 communicants, and preaching to 6,388 people every Sabbath. That is, our student missionaries reached more families than there are in the Presbytery of Inverness, or Wallace, or Quebec, or Brockville, or Presbyterian families in the cities of Halifax and St. John together; and preached to more people every Sunday than could be crowded into all the Presbyterian churches in Halifax. And what did all this cost? The whole cost was slightly less than the income of one church in Halifax, or any one of several in Montreal or Toronto. The people in the mission stations themselves paid more than three-fourths of this. They gave more than three dollars for every dollar paid out of the Home Mission Fund to help them. In almost every Presbytery in the Synod there are single congregations that paid more for their own expenses than all our mission stations cost the Church.

We had 34 mission charges last year, 6 of

which, during the year, attained the rank of regular congregations. In these our ordained missionaries preached in 92 places, to 4,640 people every Sabbath, reaching 1,535 families and 2,270 communicants, of whom 103 were added to the roll during the year.

Thus we see that, taking all our Home Mission work together, we had under the care of our missionaries of both classes, 3,412 families, considerably more than there are in the whole Presbytery of Halifax, and nearly as many as in the Presbytery of Prince Edward Island. The number of communicants was 3,712, almost exactly the same number as in the Presbytery of Miramichi, and the Sabbath attendance was 11,028, more than enough to fill twice over every Presbyterian church in Halifax. And all this work cost the Church less than fifty cents per family, about thirty cents for each communicant, in the Synod.

Surely, all this shows the importance of our mission work in the East. An elephant is a great deal bigger than a sparrow, but the sparrow's heart is just as important to that active little bird as the elephant's heart is to him. If our Church here in the East is to be healthy and prosperous, we must care diligently and liberally for our Home Missions.

EASTERN GIVING FOR THE WEST.

But while we do what we can for the work specially entrusted to us here, we ought to be, and are, interested also in the larger field of the West, and the gifts of the East for that

work are increasing. Between the gifts of the living and bequests of the dying, we sent last year to the Western Home Mission Committee over \$5,500, that is, nearly one dollar for every two dollars that our own work cost. That is not too much. It ought to increase from year to year, because, for many years to come, the demands of the Western work will be growing greater in proportion to those of the East. In other days lands were won for God and freedom by desperate and dreadful fighting. It is given to us to-day to keep for Christ and cleanness the best land under the sun. No patriotism was ever more practical, nor had piety ever a better chance to prove itself, than the patriotism and piety called for in Canada to-day, and we have not to choose between them. The interests of our country and the glory of God go together. We are called to see that the multitudes who enter the land are met and governed with the happy freedom and swift certainty of British justice, and supplied with the Gospel of Jesus Christ, preached in all its plainness and purity. And since East and West are one land—destined to be ever more firmly welded into a compact unit in the great Empire—we here are glad to do what we can to push on westward the same blessings our fathers owed to the Motherland. No man can spend money or strength to-day to better purpose for the good of Canada and the Empire than in supporting vigorously the work of our Home Missions, East and West.

PRESENT STATE AND NEEDS.

At the beginning of last year we had a debt of over \$1,600. At the end of the year it was practically wiped out. We would be happier over this if it was not for the way in which this burden was removed. Our expenses would have been greater, and perhaps our debt might have been increased, if we had been able to get all the ordained missionaries wanted. We are not inclined to rejoice at the removal of debt when we realize the cost to the missions at which our relief has come. We spent less money because several fields that were ready, and would have been glad to have ordained missionaries, could not get them, and so had to remain another year in the position of mission stations, with preaching in summer only.

So it must not be imagined that less money will meet our needs this year. We shall probably need more. It will be a great joy to the Committee, and an honor to the Church, if no field is left without the ordinances of the Church from lack of money.

But, more than money, we need men. We want young men with sound physical health, clear brains, good common-sense, a high idea of the value of the human soul, much love of God and no love of gold. We want men who honestly believe that all have sinned, that sin is ruin, that the only escape from sin is by surrender to Jesus Christ. We want men who will make it their life's work to preach

Christ's Gospel, and who are ready to make the most thorough preparation possible for that work. Here is a call to boys and young men of the right kind. In the words of Mr. Ross, with reference to the Presbytery of St. John, we may say of the whole field, "It is a lamentable fact that fifteen fields are without any supply during the winter. There is an insufficient supply of ministers to fill regular congregations, and consequently the weak mission stations are the first to suffer. Our need at the present time is a goodly number of young men, just fresh from college, full of missionary zeal and spirit, ready and willing to go anywhere and do anything for the souls of men and the glory of God. Let us pray the Lord of the harvest that He will send more laborers into His harvest."

CHAPTER VI.

HOME MISSIONS IN ONTARIO AND QUEBEC.

REV. ROBT. H. WARDEN, D.D.

In the year 1831 the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, met in the City of Kingston, and divided the country into four Presbyteries, that of Quebec with six ministers, Glengarry with four ministers, Bathurst with four ministers, and York with five ministers, and appointed a committee to draw up a plan "for missionary exertion," which at a subsequent stage reported, and upon its recommendation a Mission Committee was appointed, and power given to it to collect funds and designate one or more missionaries. This seems to have been the first attempt in the direction of Home Mission Work on the part of a Presbyterian Church in Ontario or Quebec, but nothing practical came out of it.

In the following year the Synod formed the Presbytery of Quebec into a Committee on Missions, with power to collect funds, and the members of the other Presbyteries were instructed to form a "conjoint committee," with a view to united missionary operations.

In the year 1834 the Synod set apart the

Rev. William Rintoul as missionary and corresponding secretary. Mr. Rintoul accepted the appointment, and this seems to have been the actual beginning of Presbyterian Home Mission work in the country. On the recommendation of Mr. Rintoul, who is spoken of as "Provincial Superintendent of Missions," three missionaries were appointed, not, however, to specific fields, but to Presbyteries, to act under the direction and instruction of the Presbytery, and to give services wherever openings occurred.

In the following year each Presbytery was instructed to form a Mission Committee of its own, to report annually to the Synod through the Mission Secretary, and each Presbytery was to raise the necessary money for the carrying on of the work within its own bounds.

In the year 1841 a General Committee on Missions within the bounds of the Synod was appointed, and in their first report, presented to the Synod, in 1842, (the first Home Mission report published), they refer to the organization of mission stations and districts, as well as to the establishment of Missionary Associations in the organized churches. They specially dwelt upon "the distressing insufficiency of missionary laborers," and asked power to avail themselves of the services of the Rev. John Bayne, of Galt, in the furtherance of the work.

A perusal of the minutes of Synod for several years thereafter clearly indicates that comparatively little Home Mission work was accomplished, because of the difficulty in securing ministers or missionaries. In the

earlier years in the history of Ontario and Quebec, a large number of immigrants were Presbyterians from Scotland and Ireland. Many of these were upwards of a year in the country before being visited by a missionary of the Presbyterian Church. The first minister to visit the districts in which they were settled were connected with some other branch of the church. Very naturally, and very properly, these Presbyterians attended the services of such ministers, and in the course of time cast in their lot with the churches represented by them, so that to-day many of the active members and office bearers of other branches of the Church of Christ were originally Presbyterians, and would, in all probability, have continued so, had it not been for the difficulty in securing ministers to supply Gospel ordinances in the districts in which they were settled. Some of the older of our people delight to entertain the rising generation by telling of the occasional visits, at lengthened intervals, of Presbyterian ministers, in their earlier years in the country, who came for the purpose of baptizing their children and administering the ordinance of the Lord's Supper.

Vigorous efforts appear to have been made to secure a supply of ministers from the Old World, and, as a result, quite a number of earnest, evangelical men found their way to Canada and rendered most efficient service. It soon became manifest, however, that if the work were to be overtaken it would be necessary

to raise up a native ministry, and Queen's College, Kingston, and, later, Knox College, Toronto, were brought into existence, and within a few years a decided improvement was manifest in the growth of the Church. New fields were organized all over the country, and for the last forty years it may be truly said that the Presbyterian Church in its several branches has been an aggressive missionary church and in the forefront in supplying gospel ordinances to the most remote settlements throughout the land.

A great impetus was given to the work of Home Missions after the union of the Free Church and the United Presbyterian Church sections, in 1861.

At the first meeting of Synod of this United Church—the Canada Presbyterian Church—a central Home Mission Committee was appointed and a central fund organized for the whole Dominion. The total number of charges in connection with the united Church was 242. The Home Mission Committee reported that during the year 22 probationers and 22 students had been employed in the Home Mission field. The amount received for Home Missions from the congregations of the Church during the year, was \$847.20 and in addition a grant from the Presbyterian Church of Ireland of \$730. The total contributions of the church that year for Home Missions, including money raised in Presbyteries for work within their own bounds, was \$4,614.

The first *statistical* report which appears in connection with the Home Mission work of the

Canada Presbyterian Church was in the year 1864. There were then 89 mission stations, 77 of which were in the Province of Ontario and 12 in the Province of Quebec. The names of these are given, and it is interesting to know that all of those in the Province of Ontario with the exception of 3, and all in the Province of Quebec with the exception of 4, are now self-supporting congregations, and some of them among the strongest congregations of the church.

In the same year the Presbyterian Church of Canada in connection with the Church of Scotland, reported 121 congregations and 20 mission stations. All of these missions, with one exception, are now self-supporting charges. The total revenue that year, in both branches of the Church, for Home Missions, was less than \$5,000.

In those days, and to a considerable extent even yet, the church was greatly indebted to the students of our Theological Seminaries for the supply of her mission fields. Without the services of these students in the summer half-year, it would have been impossible to keep our people together in many parts of the country and the practical training acquired in the mission fields in their student days was found most helpful in after years, imbuing the students with the missionary spirit, and in other respects fitting them for their life work.

In 1875 the several branches of the Presbyterian Church were united. The Home Mission work was then divided into two parts:

that in the Maritime Provinces with a committee and fund of its own, known as the Eastern Section, and that of the Provinces of Ontario and Quebec, westward to the Pacific, known as the Western Section.

At the date of this union there were 169 mission fields in the Western Section, 18 of which were in the Province of Quebec, 138 in the Province of Ontario, 12 in Manitoba, and 1 in British Columbia. The total contributions on behalf of the fund, deducting Old Country grants, amounted to \$25,600, of which \$10,657 were for augmented or supplemented congregations, and \$14,943 for Home Mission work proper.

The Home Mission and Augmentation Funds were then one. At this date there were 86 augmented congregations, 8 of which were in the Province of Quebec, and 78 in the Province of Ontario. Of the 169 mission stations, and 86 augmented congregations on the list in 1876, 178 are now self-supporting charges.

Since the union of 1875, the progress of Home Mission work in the Western Section of the Church has been very marked. The mission field has moved westward with rapid pace. New ground has been broken, especially in the Province of Quebec, and in the Ottawa, Hastings Muskoka, North Bay, and Algoma districts, where the large bulk of the existing fields in the older Provinces now are. On the other hand, the mission fields in the whole of Western Ontario, outside of the districts named, have become self-supporting charges, and at the

present time there are no missions in the Presbyteries of London, Sarnia, Stratford, Huron, Maitland, and Bruce, where thirty years ago our Home Mission field chiefly centred.

The growth, however, has been especially in the new Western Provinces, as will be seen by the following comparative statement:

	1875	1894
Synods	0	2
Presbyteries.....	1	20
Self-supporting congregations ..	2	126
Augmented congregations.....	0	47
Mission fields	12	312
Preaching stations	32	884
Communicants.....	240	6,780
Families	329	7,771

Rapid, however, as has been the growth during the last quarter of a century, it will be much more in the next twenty-five years.

In the last three years alone we have opened 167 new fields, embracing 390 preaching stations, and the almost certainty is that in ten years the number of self-supporting congregations west of Lake Superior will have increased to at least 300.

The total contributions of our people for Home Mission work proper, in the Western Section of the Church, have gone up from \$14,943, in 1876, to \$130,000 last year, including contributions for the work of the Students' Missionary Societies.

While in future years the growth of population and the expansion of Home Mission work will be largely in the newer Provinces to the

west of Lake Superior, yet the building of the new Grand Trunk Pacific Railroad, and the opening up of the Temiscamingue and other districts, will doubtless attract numbers of settlers, and will necessitate the formation of many new mission fields in the Province of Ontario. There is reason to expect that in the next few years the mission fields in New Ontario will more than double in number. The progress of the work there may not so rapidly yield results as in the fertile Provinces of the West, yet it is incumbent on the Church to give the Gospel to the settlers in these newer districts in the Province of Ontario, and to maintain the ordinances of religion among the few scattered English-speaking people under the overshadowing influence of Roman Catholicism in the Province of Quebec.

The necessity of vigorously prosecuting this work is evident. Settlements left without the Gospel soon begin to show signs of decay in moral tone and spiritual life. The neglect of the religious wants of the people in the Western States of America, as is well known, has produced disastrous results. Statistics show that nearly 50 per cent. of the people in the United States are non-churchgoers, and in the Western States the number is greatly in excess of this. If the newer and more sparsely settled districts of our country are to be saved, we must cultivate the religious life of the people. As a church we have been greatly favored in the past in the prosecution of Home Mission work. More especially has this been

the case in the last ten years, during which our people have generously contributed in increasing amounts from year to year, the money necessary to carry on the work; and, in the providence of God, men have been raised up so that, instead of having only partial supply for a part of the year, the majority of our fields in Ontario and Quebec are now under the care of ordained missionaries, who are not only able to dispense ordinances, but who give continuous supply from Sabbath to Sabbath during the whole year.

CHAPTER VII.

HOME MISSIONS IN MANITOBA AND THE NORTH-WEST TERRITORIES

REV. W. PATRICK, D.D.

Extent of Territory.—Take up a map of Canada and you will have no difficulty in finding Manitoba and the Territories of Assiniboia, Alberta, Saskatchewan and Athabaska. Bear in mind, however, that the district assigned to the Synod of Manitoba and the North-West does not include Alberta, which belongs to the Synod of British Columbia and Alberta. But if Alberta has to be deducted from the territory of the Synod, a large part of Ontario has to be added to it, for the Presbytery of Superior is embraced within its bounds. Some idea of the extent of the Synod may be gathered from the fact that it stretches from White River, in Ontario, on the east, to Walsh, on the west, a distance by rail of 1,315 miles; and from the boundary of the United States, on the south, as far northward as settlement has gone. Prince Albert in Saskatchewan, may be regarded as the most northerly limit. Kee-watin, Mackenzie and Franklin are tenanted only by the hunter and the trapper, and Athabaska is only beginning to receive any population to speak of. The few Presbyterians

in that district are under the charge of the most westerly Synod.

Fertility.—The area just described, with the exception of the district of Superior, possesses a soil of remarkable fertility, and is peculiarly adapted for farming. Wheat of the highest quality can be raised with the least possible expenditure of labor. Oats, barley and other grains grow luxuriantly. In fact there are no products of the temperate zone which may not be raised with advantage in the deep, rich loam of the prairies. Vegetables of all kinds reach a size which astonishes an observer unaccustomed to the wealth of the soil. The smaller fruits abound, and the market gardener in the neighborhood of the largest towns has a ready sale for all he can raise.

Agriculture.—Agriculture, then, is the chief industry of the territory constituting the Synod. Manufactures barely exist at present, but even if, through the introduction of electrical energy furnished by the many falls on our rivers they multiplied ever so much, the soil, with its bountiful response to the labor expended upon it, would still be occupied by thousands of prosperous farmers. It is known that the finest wheat in the world can be grown on the prairies of Canada, and that the extent of the cultivable area is so great that the larger portion of the entire wheat demand of the world could be met by its harvests. The extraordinary expansion of Winnipeg; the rapid development of other towns and villages; the many new villages

springing up in all directions; the extension of railways; the multiplication of elevators, are all tokens of the wealth hidden in the soil. It is known, too, that even Manitoba itself is but beginning to fill up in the centro and south, for its whole population does not exceed that of Montreal, and that the Territories are but in their infancy. Perhaps not one fifth part of the land fit for the plough has been brought under cultivation. The recognition of these truths is bringing an ever-increasing number of settlers into the Synod.

Immigration.—But it is only recently that these facts have become common property. For years the volume of settlement was scanty. Now it is full and rapid. Immigrants from all quarters of the world are seeking their fortune in the West. The influx from Ontario and the Maritime Provinces is continuous. Then the Motherland has come to understand the opportunities offered her children in the newer portions of the Dominion. English, Scotch, Irish, Welsh are emigrating here in large numbers, and each new settler will inevitably be followed by others. The agricultural laborer and the small farmer have learned that here a reward is given to industry and thrift which the Mother Country cannot possibly bestow; and the capable artisan understands that he can here carry his intelligence and skill to a profitable market, and that he can bring up his household under conditions more favorable to health and morals than is possible at home. It is an even more significant fact that

the middle classes of Great Britain have begun to look to Canada as affording a sphere for them and their children; and their intelligence, culture and refinement will make a noteworthy addition to the welfare of the community. British capital, too, is seeking investments of all kinds, having learned that the return is solid and certain. Hardly less important is the immigration from the United States. This is a new phenomenon. Large numbers have come into the West during the past two years, and there is great likelihood that the movement will steadily develop. Again, the countries of Europe have for generations sent their surplus swarms to this continent. For many years the United States was almost their only goal; then Canada was mentioned to them, and for some years the amount of foreign immigration has been great. Two bodies came here in thousands, the Mennonites and the Doukhobors. The Mennonites, a sect holding Baptist and Quaker views, are distinguished for their diligence, thrift and elevated morals. They speak the German tongue and occupy a part of southern Manitoba and, like their co-religionists elsewhere, are almost exclusively farmers. The other sect is the Doukhobors, who have more than once drawn public attention by their fanatical views and conduct. They are an illiterate group of Russian peasants, holding peculiar and heterodox religious opinions, but trustworthy, sober and laborious. They are settled chiefly in the vicinity of Yorkton.

The Scandinavian races—Swedes, Norwegians and Icelanders—are well represented; so, too, are the Germans, and these races blend readily with our own. Of late the numbers belonging to these peoples coming to our shores have been altogether dwarfed by the immigration from central and south-eastern Europe. Galicia alone has sent many thousands here. It is reckoned that there are fifty thousand Ruthenians in the West. The Poles are said to be also very numerous. The difference of race and language between these peoples is accompanied by religious and political differences, and these have reproduced themselves in some measure on Canadian soil. The presence of these and similar peoples forms a new and most important feature of the immigration problem. They are coming here in much larger numbers than other races, and they will speedily form, if they do not already form, the largest foreign element. Though they are uneducated, and exhibit a much lower standard of life than the Scandinavian and the German, they have proved sober, diligent and thrifty, eager and quick to learn, grateful for the freedom they enjoy, and ready to take up land which other settlers would neglect or despise. The extent of the foreign element in the West may be judged from the fact that the Bible has been asked for in Winnipeg in twenty-three languages. After making deductions for languages which, like Hebrew and ancient Greek, have ceased to be spoken, there must be nearly twenty different tongues in use in

the West. The leading towns partake more or less of this cosmopolitan character, but in the country districts the foreigners reside generally in colonies of their own. This is especially true of the Mennonites and Doukhobors, but scarcely less so of the Ruthenians; it is also true of the Hungarians, the Finns, and of many Scandinavians.

What the Church is Doing.—What now is the provision made by the Presbyterian Church for the population of the Synod? That population may amount, in round numbers, to six hundred thousand. According to the latest returns the families belonging to the Presbyterian Church number 13,633, and the single persons to 5,559. The charges of all kinds cannot be much short of 300. Of mission fields, strictly so-called, there are 180 among English-speaking people—55 of these are under ordained ministers and are virtually congregations, the remaining 125 being supplied by students and catechists; but the latter class is a very small one. The stations ministered to by students and catechists have regular service throughout the summer, and many of them during the winter as well; but in winter some of the newer and more remote stations have less frequent services.

Among the Ruthenians are four ordained ministers of our Church, two of them medical men as well, who labor in the districts of Teulon, Sifton, Ethelbert and Crooked Lakes. Besides, there are eight of their own countrymen serving among them as colporteurs, and

three others are about to be appointed. These visit every district in which Ruthenians are settled, and as they are nearly all ordained ministers of the Independent Greek Church, they not only sell copies of the Scriptures, but preach and dispense ordinances as well. Two ordained ministers labor among the Hungarians, and a third is being sought for to take charge of a congregation near Rosthern.

The Church's Policy.—These figures and statements call for some observations. They suggest, if they do not clearly exhibit, the settled policy of our Church regarding evangelization. Wherever population goes the Church goes. It does not ask whether its ministrations are invited; it knows they are needed, and needed most of all when they are not sought after, and accordingly, it never waits to be consulted. Further, the Church seeks to be on the most friendly terms with the settlers of foreign birth, and endeavors to render them any service she can. Occasionally, she has been able to provide them with ministers of their own race and language. She has also sought to diffuse education among them. For instance, she set up schools for the Ruthenians and the Doukhobors before the state took any action as to their instruction. Nor has she made any effort to bring these settlers within the pale of Presbyterianism. Her endeavor is, rather to create a respect and confidence in these foreign settlers for the Christianity of the land; to let them know that they are regarded as fellow-citizens and brethren.

Dr. James Robertson.—This spirit and policy are largely the creation of the late Dr. Robertson, to whom the Church of the West owes its extension and development more than to any other man. A Scottish Highlander by birth, educated in Toronto University, Princeton, N.J., and Union, N.Y., he was called in 1874, after a short ministry in Norwich, Ontario, to be the first minister of the first Presbyterian church in Winnipeg. There he learned to know the West, with its needs and possibilities. Seven years later he was chosen to the newly-instituted office of Superintendent of Home Missions, a position which placed him in charge of one of the greatest Home Mission enterprises of the world. Never was a man better qualified for his work. He thought nothing of exposure, hardship, toil, if only he could help men to a knowledge of the Gospel. His influence spread throughout the West until he came to be called its apostle. He convinced the Church that there was great danger that Canada might be cursed, like the United States, with a wild West, and he persuaded it to resolve, like himself, that by the grace of God this should not be. And so it became a maxim with the Presbyterian Church that no settlers should be left untended. To obtain money for these purposes was not easy; to obtain men hardly less difficult, and often more so; but all obstacles went down before the faith and energy of the Superintendent. He visited other lands, and wherever he went he taught his hearers to feel as he felt regarding

the greatness and urgency of the work to which he had been called. He died suddenly, and, as men say, too soon for the cause he loved, but long before his decease the Church as a whole had adopted his policy, and in the West there were not a few men who shared his spirit and were inspired by his example.

Dr. Carmichael.—One of these was the present Superintendent of Missions in Manitoba and the North-West, Dr. Carmichael. When Dr. Robertson died it was felt that there must be a separate superintendent for the Synod, and all eyes turned towards Mr. Carmichael, of Regina, who had become minister there in 1890, and who had won the confidence and respect of his fellow ministers by his character, attainments, judgment and zeal for Home Missions. The Assembly called him unanimously and heartily to the vacant post, and the high expectations formed regarding him have been amply justified. He has led the Church in the West, and more particularly its self-sustaining congregations, to charge themselves in a special degree with the duty of home evangelization. Nor has he been indifferent to the interests of the foreigners who have come among us. Like his predecessor, he has always dealt with these in a generous and catholic spirit, and he therefore commands their confidence.

The nature of Home Mission work in the Synod cannot be better illustrated than by an extract from the journal of the Superintendent:

"One day was spent in the Saskatchewan

district, in a new field in charge of Mr. Thomson. In this field there are five preaching stations. On Friday morning I met Mr. Thomson near the Saskatchewan River, and drove through two of his stations, calling on some of his people; in the first one, visited in the afternoon, finding out their attitude towards the work, and their prospects of growth in the near future, and their willingness and ability to support the mission; reached the station farthest north in the evening, where we stayed all night. Next day we called on several families in the station and then drove to another appointment, a distance of twenty-five miles. Sunday morning I took the service at Jack Fish station, the last station visited. The day was wet and the congregation was very small. After service I proposed the building of a church, and made arrangements for having it more fully discussed at a congregational meeting to be held later. Reached the next appointment, twenty-two miles away, at half-past four in the afternoon, and found a fairly good congregation present despite the weather. Made arrangements in this field for support sufficient to pay the salary of the minister with the grant offered by the Presbytery. Field in excellent condition considering its age; well satisfied with the missionary. There is sufficient work for two men; immigrants are coming in to this district; the C. N. R. is being built through it, and a town of importance will likely spring up on the north bank of the Saskatchewan opposite Battleford. Next spring this mission

will be divided into two fields. Drove one hundred miles Monday and Tuesday to Saskatoon. Took train for Rosthern to meet Prince Albert Presbytery. Gave Presbytery a full report of the two weeks spent in Saskatchewan. Took train for Regina on Thursday, a distance of two hundred miles, and returned to Lumsden on Saturday. Spent Sunday with Lumsden congregation and Knox Church, Regina, in the interests of the Home Mission funds. Sunday morning, drove from Lumsden to Forest, a distance of about eight miles, and conducted service at eleven, and held a congregational meeting after the service. Returned to Lumsden at 2.30 for the afternoon service, and held a short congregational meeting there also. Asked the permission of these congregations to canvass them in the interests of a missionary. Drove from Lumsden to Regina, a distance of twenty-two miles, and took evening service there in Knox Church. Asked the congregation to support a missionary. Canvassed the people of Knox Church on Monday and secured subscriptions amounting to \$350 a year for three years for the support of a missionary. Monday night left for Maple Creek, to attend a meeting of Regina Presbytery—distance 240 miles. Returned Wednesday night; spent the afternoon of Thursday and Friday canvassing, and got a subscription of \$250, and left the canvass to be completed."

This selection, describing a fortnight's continuous work, shows the many questions that arise in the management of our fields; the

distances to be traversed; the difficulties to be overcome; the courage of our preachers and of their flocks.

Conveners of Home Mission Committees.—Both the past and the present superintendents would be the first to acknowledge the help they have received from many quarters, and possibly the first persons they would name in this connection would be the Conveners of the Home Mission Committees of the Presbyteries. The services of these Conveners have not been adequately appreciated by the Church. Had it not been for their labors and counsels the aspect of matters in the Home Mission field to-day would be very different. Some of them travel hundreds of miles, sometimes where roads hardly exist, where the food is the coarsest and where comforts are unknown, to visit stations and to encourage preacher and people.

Missionaries.—The conveners, in their turn, would declare that the real credit rests ultimately with the ministers and students and catechists in charge of the different stations. And certainly these workers should not be forgotten. Among them are some men who have renounced attractive prospects in other spheres because they felt constrained to preach the Gospel. On the frontier, with the gallantry of soldiers, they seek in all ways to prove themselves the helpers of their fellow-men. Such men are the strength and glory of our Church, and it is largely owing to their character, intelligence and energy that she wields so great and beneficent an influence within Manitoba and the North-West.

CHAPTER VIII.

HOME MISSIONS IN BRITISH COLUMBIA AND THE YUKON.

REV. W. L. CLAY, B.A., VICTORIA, B.C.

PART I.—HOME MISSIONS IN BRITISH COLUMBIA.

British Columbia, the largest province of Canada, has a variety of natural resources, climate, scenery and population—greater even than its comparative area might indicate. Its first white settlement was the Hudson's Bay Company's post, Fort Comosun, established in 1843 on Vancouver Island, where the city of Victoria now stands. Among the officers and servants of the Company were a number of Presbyterians. The only religious service of those days was that given by the Church of England chaplain, appointed by the Company to look after both the educational and spiritual wants of its employees. The result was here, as elsewhere, that not a few Presbyterians, obliged to seek a foster home in the Anglican Church, have seen their children making that their permanent spiritual home.

It was not the policy of the Hudson's Bay Company to hasten the settlement of their rich fur-bearing preserves. But the discovery of gold on the Fraser River, in 1858, turned

the eyes of the world upon this remote region, and a large and motley population rushed hither from all quarters in search of the yellow metal. Then, too, the Church began to bestir herself. The Foreign Mission Committee of that day earnestly desired the Rev. D. H. MacVicar, afterwards the revered Principal of the Presbyterian College, Montreal, to undertake the arduous task of representing the Canada Presbyterian Church among the gold miners of British Columbia. The appointment not being accepted, the honor of laying the foundations of Presbyterianism on the Coast passed to the Irish Church. For before another appointment could be made in Canada, the Rev. John Hall, in 1861, arrived in Victoria from the Emerald Isle, and founded the First Presbyterian Church, which still continues to exert a strong and wholesome influence throughout the province.

The year following Mr. Hall's arrival, the Canada Presbyterian Church entered the province in the person of Rev. Robert Jamieson, who labored with zeal and success in New Westminster—except for a period spent in establishing a congregation in Nanaimo—until failing health compelled his retirement, in 1884. Other earlier missionaries from the Canadian Church were the Rev. Daniel Duff, who in 1865 went into the famous Cariboo gold fields, and the Rev. Wm. Aikins, who took charge of the work at Nanaimo.

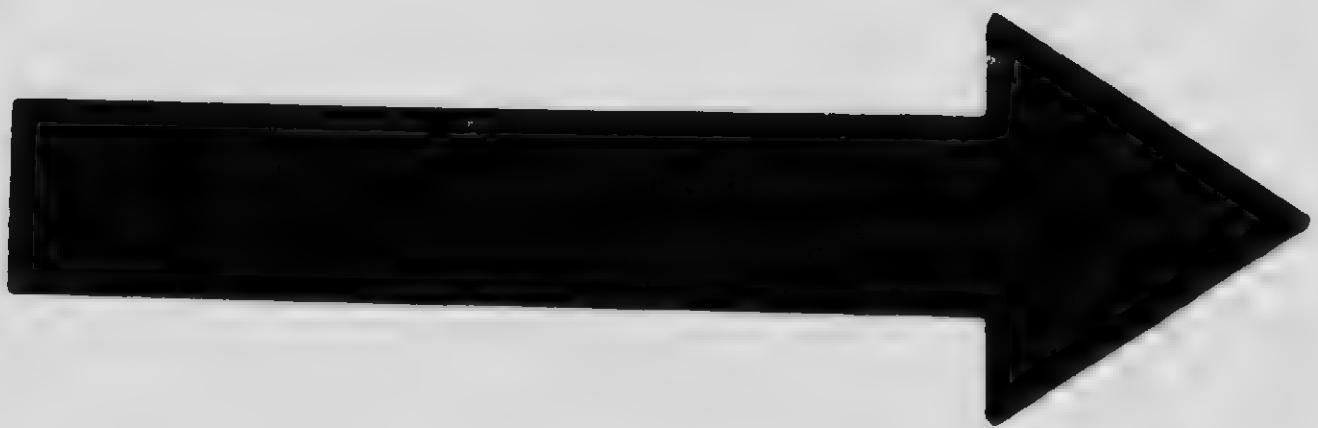
The Church of Scotland, also, was not unmindful of her sons and daughters in these

distant wilds. Her first representative was the Rev. Mr. Nimmo, who labored in Victoria until 1865, when all the Presbyterians agreed to unite under the pastorate of Mr. Hall's successor, the Rev. Thos. Somerville, a licentiate of the Church of Scotland, but recommended by the Irish Presbyterian Church. Within a year circumstances arose which led to the formation of a second congregation in Victoria—St. Andrew's—under the ministry of Mr. Somerville, and in connection with the Church of Scotland.

In 1870 Mr. Somerville returned to Scotland, where he is now the minister of Blackfriar's Church, Glasgow, and was succeeded by the Rev. Simon McGregor. Largely through his efforts the Church of Scotland sent out a number of men, liberally supported, to minister to the newer settlements both on Vancouver Island and on the mainland.

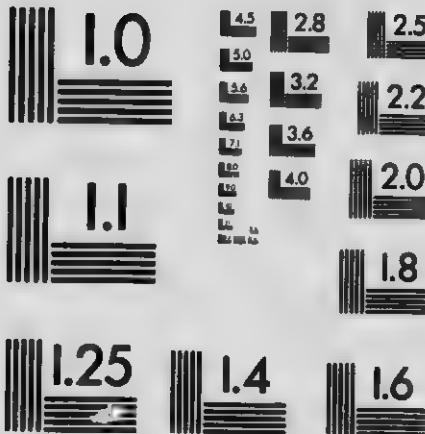
The year 1882 marked a new epoch in the work of the Canadian Church in this Province. Rev. Wm. Cochrane, D.D., Convener of the Home Mission Committee, visited the field, saw its needs and possibilities, and, returning, led the Church to inaugurate a more aggressive policy of missionary endeavor. The construction of the Canadian Pacific Railway was then rapidly transforming every phase of Western life.

A second visit from a deputy of the General Assembly, Rev. D. M. Gordon, now Principal of Queen's University, was received in 1886. One result of this visit was the erection, in



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the same year, of the Presbytery of Columbia, consisting of 8 ministers, with their congregations. The following year the new Presbytery reported 9 ministers, 45 preaching stations, 245 communicants, and a total revenue of \$11,024.

A further advance was made in 1892, when the Presbytery of Columbia was divided into three, namely, Vancouver Island (now Victoria), Westminster and Kamloop:, which, along with Calgary, east of the mountains, were erected into the Synod of British Columbia. Previous to the erection of the Synod, all the congregations organized by the Churches of Scotland and Ireland, with the concurrence of their mother churches, had entered the Presbyterian Church of Canada, bringing with them their valuable property and enriching our ministry with men of varied gifts and graces.

In 1899 the Presbytery of Kamloops was divided, the southern portion being formed into the Presbytery of Kootenay.

In the first year of its existence, the Synod reported as within the three Presbyteries of this Province, 25 ordained ministers, 10 unordained missionaries, 70 churches, 2,630 communicants, and a revenue of \$67,734. The same territory in 1903 reported 52 ministers, 12 vacancies, 83 congregations, and a revenue of \$97,950. Atlin, Yukon, and the territories east of the mountains are not included, being elsewhere dealt with.

This great and increasing work is administered by a committee of the Synod composed

of the Conveners of the several Presbyterial committees, along with the Superintendent of Missions. For the past ten years the General Assembly's Committee, instead of making a grant to each individual field, has given to the Synod's Committee a lump sum, based upon the estimated requirements of the work. As the work has grown, that sum has been increased. For this year it is \$30,000. Surely the West is bound unto the East by stronger bands than steel rails!

The impossibility of securing supply in winter for fields occupied by students during the summer, is one of the chief obstacles to the growth of the work. This autumn (1904) forty-one students leave the bounds.

Through all this work the thrill of a strong personality still throbs. In it the Rev. Dr. Robertson still lives. Two years of indefatigable labor have justified the wisdom of the Assembly in calling to succeed the old chieftain, Rev. Dr. J. C. Herdman, of Calgary.

CHAPTER VIII.—*Continued.*

THE YUKON.

REV. J. J. WRIGHT, B.A.

PART II.—HOME MISSIONS IN THE YUKON.

In the old college days how Principal Grant used to try to stir our slaggard spirits to some fitting sense of the vastness of the promised land which as Christians and Canadians we must go in and possess! “Lift up your eyes,” he would say, “westward, over Ontario’s thousand miles of field and forest; see for a thousand miles the rolling wheatfields of the prairies; but farther still and higher, over another thousand miles of mountains, see the great ocean, in which a giant commerce is being cradled.” What a heritage! But that is not all. You look northward again a thousand miles, and find your vision barred by lines of sombre mountains. That way, if you pierce the passes, lies the Yukon. A clergyman, not a very aged man either, remarked recently that once he had the distinction of being the missionary of our Church settled nearest the North Pole. When asked regarding the location of that field, he replied, “It was in Bruce County.” So quickly are the borders of our work extending! As to distance then, as well

as to riotous living, the Yukon is the "far country" of the parable. Here, since time began, nature has been storing away vast quantities of coal, copper, silver and gold in mighty rock-bound safes, burying all under masses of granite, gravel and glacial ice. Not that the men who break open these stores are to be counted thieves, but to test and develop their courage, industry and endurance. The Yukon has already yielded over one hundred million dollars in gold; but from our point of view the chiefest treasures there are the souls of the brave men who search its ice-bound creeks and lone mountain sides, "their eyes seeing every precious thing." For generations Indians had known these creeks and hill-sides as hunting grounds for otter, beaver, marten, silver-tip, caribou and moose, but they knew nothin' of the wealth of gold under their feet. Only a few solitary prospectors had penetrated so far. In 1896 the Indian wife of one of these prospectors accidentally overturned a stone, on what is now Bonanza Creek, and there lay a nugget, the first find from deposits of fabulous richness. News of this strike travelled fast and far, and a stampede resulted such as was never known before in the history of placer mining. From every quarter men came—some of the best and some of the worst—braving the terrors of the passes, bearing heart-breaking burdens, daring gloomy lakes and treacherous rivers, and going, some to oblivion, some to great and sudden wealth, but many to great and bitter disappointments.

From the first the heart of the Church went out to these men—their hardships, their temptations, their joys and their sorrows. So, since 1897, men and money have never lacked for the Yukon. At present, the workers are: George Pringle, at Gold Bottom, etc.; Knowles, at Bonanza; Grant, at Dawson; Wright, at White Horse, and John Pringle, on the trails. No picture of Yukon missionaries would have perspective, however, unless other earlier names were given, and among them Dickie and Sinclair, of Skagway, and Russell, the Irishman, who held so faithfully the forlorn hope at Bennett.

Building in the early days was not easy. Grant paid ten dollars for each log that went into his first church and hospital. Now, at Bonanza and Whitehorse, the churches are outstanding buildings of the camps, while that at Dawson has the proportions of a cathedral. Among a large element of the pioneers, practical infidelity ruled. There were few homes and fewer children—these natural allies of religious work. Pitfalls to vice were many and open, so that, instead of it being that a wayfarer, though a fool, need not err in those early Yukon streets, it took both wisdom and grace to walk uprightly and straightly. At first the trade of the country was foreign; now it is largely Canadian. A similar change is going on in public habits and opinions. A few years ago, at a dinner in the "best society," gold-tipped cigarettes were passed, and taken and used by the ladies present. That may be con-

tinental, but it is not Canadian. Another element now predominates, altogether different in tone, temper and training. For changes in the Yukon, and they are great and many, we owe much to the fearless preaching, to high and low, of God's warnings and judgments against evil and His compassionate help for any man who, ready to perish, cries to Heaven for aid.

Nor were the pioneer missionaries unmindful of the command to heal the sick. The Roman Catholic Church had its hospital, its Sisters of Mercy, and a martyr priest, who gave his life in work to stay a plague of typhoid. Presbyterians should rejoice that they, too, had a hospital; they, too, had a great heart to grapple with the difficulties of those dark days. When Dr. Grant broke from an attached people in Almonte to take a medical course, few understood his move. It can be seen, now, that he was being prepared by Providence for this Yukon work. The Dominion Government recognizes the good done by the hospitals, and last year, in addition to regular grants, the Yukon Council set aside \$25,000 to be divided equally between St. Mary's and the Good Samaritan. In White Horse the church building during the week becomes a reading and recreation room, and its popularity as a public resort for all classes is growing every year. The Council, recognizing the need of such resorts in towns where there is a large transient population, gives \$75 monthly, so that, with the missionary acting as janitor,

librarian and secretary, the mission has an equipment that compares favorably, so visitors say, with similar rooms in large cities.

Churches here do not run to societies. Given a missionary as a nucleus, soon an organization grows that provides, at least, something that men who mean well, and do not desire to drift, can tie up to. In some respects, the very swiftness with which evil runs its course here becomes a help. As on the juniper tree the ripe fruit and the blossoms exist together, and the ugliness and deadliness of the one is an ever-present offset to the enticing appearance of the other.

There are many things here to cheer. It has been proved a hundred times that the Gospel is the power of God to save any who receive and believe it. Many tokens of interest have been received from congregations in older Canada. Our Church leaders have shown the most chivalrous concern for those at the outposts. Altogether it is heartening to a missionary to feel that he belongs to no mean Church.

It is often asked, "Will the Yukon be permanent?" It is not necessary to make predictions as to this; but some things certainly will be permanent, viz., the characters formed there with, or without, Gospel influences; yes, and our own characters become permanent for good or ill according as we take up or neglect these opportunities, which, rightly understood, are our greatest privileges, as they are our constant testings. The Riel Rebellion cost Canada

\$5,000,000, and the lives of many brave men. What might not be done if a tithe of that sum were spent in Home Missions in the West! What will it cost the Empire in time, in blood and in treasure to unify South Africa? There is a better way to deal with the conflicting elements of our country. Not in revolutions, not in war's devastating fury, but in the pleadings and teachings of the still small voice of reason and love.

Let the Church, then, be strong and of a good courage, and go in and possess this great land for God. Let her ever keep before her the promise that "they that turn many to righteousness shall shine as the stars for ever and ever."

CHAPTER IX.

FRENCH EVANGELIZATION.

REV. G. C. PIDGEON, B.D.

The work of French evangelization is only in its infancy. Although considerably past its majority in years, it is still a child in stature. Its foster-mother, the Presbyterian Church, is so fully occupied with her other children in the Home and Foreign Fields that this waif is accorded a stepchild's treatment, and is half-starved and half-clad; and while those others are surrounded with love and plenty, and are making rapid strides toward self-supporting manhood, its growth has been retarded by neglect and insufficient nourishment. When one reads that last year our congregations contributed to Home Mission work (including Augmentation) \$134,827, and to Foreign Mission work (including W.F.M.S.) \$119,857, and to French evangelization only \$15,538, he cannot suppress a feeling of burning indignation at the injustice of the distribution.

Yet it is not because the work is a fifth wheel to the coach that this treatment is meted out to it. From every point of view it is of the utmost importance.

I. THE NEED OF FRENCH EVANGELIZATION.

It is necessary, if we are ever to have a united Canada. This we cannot have so long as the domination of the Roman Catholic hierarchy is unquestioned in Quebec. Their ambition is to build up a French-Canadian nationality on the banks of the St. Lawrence. To this end they strive to keep the races apart. If they succeed, Canada may continue as a combination of distinct peoples, as in Austro-Hungary, for instance, but there never can be real national unity until the different races are blended together into one Canadian people. Romanism has ever been an element of discord, while French Protestantism is already asserting itself as an assimilative force.

French evangelization is essential to the maintenance of our liberties. The basis of popular freedom is the ability of the masses to think out for themselves our national problems and to vote with the courage of their convictions. The Roman Catholic Church stifles independent thought. Its members are not allowed to think for themselves on religious matters—they must accept the *dicta* of the Church. Now, vigorous thinking on practical affairs is the natural result of vigorous thought in religion. If the latter be absent, the former cannot exist; if the latter be cultivated, the former will inevitably follow. People who cannot think for themselves are at the mercy of the demagogue and self-seeking politician. A case in point is the plebiscite vote. Some

interested politicians started the cry that the movement for national prohibition was an attack by Protestant Ontario on the liberties of Catholic Quebec. This went through the Province like wild-fire, and in place after place with which the writer is acquainted, Catholic electors voted "No" *en masse*, believing that in doing so they were defending their political rights. Even in townships overwhelmingly in favor of local prohibition this occurred. On other inconvenient questions the same method is employed. It often happens that a candidate when cornered will raise the race cry, and thus a policy in the public interest will be swamped, because the people flock like sheep after the man who can appeal to their racial prejudices. Further, the hierarchy demands implicit obedience in every matter in which the Church is interested. Every such question is a danger element. Confederation has been threatened several times, and on every occasion the danger lay in the race or religious feeling in Quebec. The Riel question, the Jesuit Estates' Bill, and the Manitoba School Question are cases in point. When such cases arise again, as they will over Separate Schools when the Territories of the North-West are raised to the status of provinces, the Papacy will seek to stampede Quebec in its own interests, with consequences that will be serious. The only way of national safety lies in bringing the enlightenment and liberty of the Gospel to the people of that province. Then the

rule of the self-seeker, ecclesiastical or secular, will be at an end.

In self-defence our Church must support French evangelization. The French element in the Dominion is steadily growing. It is overflowing into Ontario and New Brunswick. Every Protestant community in Quebec feels its encroachments. One of our younger ministers told recently of a settlement there which was wholly Protestant in his boyhood, but now is wholly Catholic, except one farmer, and he expects soon to leave. Even in the Eastern Townships the percentage of French population is steadily increasing.

The only way to roll back the rising tide of Roman Catholic ascendancy is to hasten forward the work of French evangelization. Our Church, standing on the defensive, has not even held her own. A vigorous aggressive movement on her part would recover the lost ground and build up a French Protestantism which, in faith and character, would rival the splendid record of the Huguenots of France.

Our Church's commission requires her to bring the Gospel, not only to those who have it not, but also to those who have it not in its purity. The question is often asked, Cannot a Roman Catholic find salvation in his own church? Undoubtedly he can, if he search deeply enough. His Church believes in Christ and His salvation, and these are the fundamental truths of Christianity. But the doctrines of grace are covered over with such a mass of superstitious rubbish that many never

reach them. The adoration of saints and images, the worship of the Virgin, the mass and the host, the confessional and papal infallibility, fill the minds of their devotees to the exclusion of almost everything else. And it is a melancholy fact, attested by all our missionaries, that multitudes of devout Roman Catholics have no personal experience of saving grace. Our Church's duty is, therefore, to bring the Gospel in its purity to those bound by superstition, as well as to those who lie in heathen darkness.

II. THE METHODS OF FRENCH EVANGELIZATION.

They are three in number:

1. *Colportage.* Our colporteurs are the advance-guard of the school and the missionary. They carry Bibles and other religious publications into districts where there is no evangelical church, and, in addition, supply our mission stations with the literature required. They call attention to the Bible and offer it for sale, read portions of it and comment on its vital doctrines. In spite of the recent flourish of trumpets over the proposed encouragement of Bible reading by the present Pope, there is still a great dearth of Bibles in Roman Catholic parishes, and this wholesale scattering of the Word of Truth cannot but have its effect. An example of the results of this policy is given in the Assembly's report of 1903, as follows: A farmer on the lower St. Lawrence received a Bible from one of our missionaries.

Shortly afterwards he settled at St. Alexis. Then he wrote for someone to instruct him in Scripture, and a young student from Pointe aux Trembles spent the summer with him. As a result, he and his wife have joined the Presbyterian Church in Metapedia, and his two eldest children are being educated in Pointe aux Trembles. The fabric of Romish superstition cannot stand before the teachings of the Bible. As an illiterate Roman Catholic put it, "My Church is not afraid so much of the Bible because of what is in it, as of what is not in it." When we remember that last year 2,795 copies of Scripture and 27,943 religious papers were distributed throughout the Province by this agency, we can gain some idea of the extent of the work done.

2. Education is another method used in evangelizing the Province. The need for this is well stated in the report referred to above: "In proportion to population Quebec has a larger number of school-houses, convents, classical colleges and seminaries than any other province in the Dominion, and withal by far the largest number of illiterates." A few months ago (1903) a chairman of the Police Committee of the city of Montreal said, "If they (French-Canadians) do not occupy the place they should—and we do not—it is due to lack of education. . . . We are not an inferior race, as it is sometimes said, but because we lack instruction, we are in inferior conditions. . . . Out of fifty French-Canadian candidates for places on the police

force, only ten can read in an intelligible and rational manner. The other forty have to be refused. The Scotch and English write well and read intelligibly and surprise us by their practical knowledge. . . . And yet the English and Scotch are not more intelligent than we are, and a proof of it is that we speak their language and they do not speak ours."

The Church of Rome at first opposed the spread of popular education. When she found that that was inevitable, she gained control of it, and made it serve her ends. The education given is of the poorest order, and there is no training of the mental powers. To meet this need, as well as for evangelizing purposes, our schools are established.

The chief of our schools is the famous institution at Pointe aux Trembles. This comprises two buildings, one for boys, which accommodates one hundred, and one for girls, with room for seventy-five. A preference is given to the children of Roman Catholic parents and of recent converts who live in parishes where there is no Protestant school. Many applications for admission have to be refused every year. Last year over one hundred were turned away. This has led the General Assembly to sanction the Board's proposal to raise \$60,000 for the erection of the sorely needed extension to the present buildings.

The scholars are prepared for the A. A. examination, and in addition are instructed thoroughly in the truths of Scripture. The method of work is thus described by Principal

Brandt: "Our aim at Pointe aux Trembles is to teach the young French-Canadians how to think for themselves. . . . We try to develop their minds so that they may see the truth in everything and be able to discern between good and evil." This is the very work that Quebec requires. Their success in reaching this ideal was shown by a father, who said: "I am surprised to see the progress of my boys at Pointe aux Trembles, not only in the knowledge they have got there in seven months, but in their way of reasoning." A young Roman Catholic pupil said, at a spring examination: "I have learned here what is freedom and truth."

Many converts are won through this school. In 1902 twenty-four of the scholars united with the Church, and thirteen were recommended by the Presbytery to work as missionaries and teachers among their fellow-countrymen; and in 1903 twenty confessed Christ before their schoolmates, and eight applied for missionary work during vacation. But this ingathering by no means marks the limit to their work. It has an excellent effect on those who remain Roman Catholic. One of these said to a Montreal student: "I owe much to Pointe aux Trembles. It gave me my start in life. I am not a Protestant; I am still a Catholic; but I am a much better and broader Catholic because of what I got at Pointe aux Trembles." As over five thousand French-Canadians have been educated at this school, many of whom hold influential positions all

over the land, the benefits of such work cannot be overestimated.

Last year 18 mission schools were aided by the Board. Many organized by the Board in the past have become regular dissentient schools. In the 18 schools just mentioned, there were 636 pupils, of whom 307 came from Roman Catholic homes.

3. Finally, there is the preaching of the Gospel. This is the crown of the whole. Last year our workers occupied 41 mission fields, with 83 preaching stations, at which the average attendance of persons over ten years of age was 1,860, representing 863 families, and 414 single persons not connected with families. There are 1,169 communicants on the rolls of our French churches. Last year 147 became communicants, and the year previous 139. There were 829 scholars in the Sabbath Schools. There is, therefore, steady growth and excellent prospects.

The method of our missionaries is *constructive* rather than *destructive*; their spirit irenic rather than polemic. They aim to show where we are right, instead of where the Roman Catholics are wrong. The destructive work was necessary, and by men like Chiniquy it was nobly done. Now that the hollow pretensions and grave moral defects of the Roman Catholic Church have been exposed, positive work must follow, and many are being won by love and instruction who could never be convinced by denunciation.

In many places weak Home Mission fields

are connected with French missions, and a missionary speaking both languages is placed in charge. This conserves our Church's funds. The English mission forms a base from which the French can be worked, and the converts brought in through the French work increase the forces of Protestantism in the place. Thus flourishing churches are being developed where otherwise Presbyterianism would wholly disappear.

We must not expect Quebec to be evangelized in a day, but there is a steady movement at work pressing upward to better things. The distribution of Bibles, the influence of Christian education, the regular preaching of the Gospel to the masses and classes alike, cannot be in vain. Many who call themselves Roman Catholics are so only in name, and when the movement toward open confession of the truth once gains headway it will go forward with ever-accelerating speed and ever-increasing power.

The obstacles are many. The Roman Catholic Church is the most perfect organization in the world, and uses unscrupulously every means within reach to retain its hold on the people. The law favors the Church at every turn. Among the educated there is a strong tendency toward infidelity. Just as in France during the Revolution the people swung violently from fierce loyalty to Rome into blank scepticism, so in Quebec many are abandoning their ancestral superstition for atheism. A greater difficulty than all is the lukewarmness of

Protestants. Many, for social or business reasons, fear to stand by their convictions. Then there is the fetich of broad-mindedness worshipped by so many now, which claims that all religions are alike, and if people be sincere, no matter how great their error, they ought not to be interfered with. This idol finds no place among Roman Catholic images; it is reserved for a decadent Protestantism to deify such a fraud. Now, all religions are not alike. Our fathers were not fools when they roused and rent all Europe over the errors and iniquities of Rome, and gladly went to prison and the stake rather than renounce their freedom in Christ. If the Papists are right, we are wrong; if we are right, they are fearfully and fatally wrong, and a Church built on falsehood is like a house founded on the sand. Well might the late Principal MacVicar, the hero and victor in many a battle for truth and liberty, exclaim: "The spirit of Protestantism is dead." As long as many of our churches and ministers heed the Macedonian cry from across the seas, and turn a deaf ear to appeals from their own countrymen, the very existence of our Church in that Province will be imperilled and substantial progress impossible. Yet the liberty and safety of our nation depend on this work of evangelization, and the need for the Gospel is as urgent here and now as it was when Calvin, Luther and Knox rallied the nations to the standard of the Cross.

CHAPTER X.

MISSIONS TO THE NEW HEBRIDES.

R. MURRAY, LL.D.

Origin.—Our New Hebrides Mission is the oldest connected with our Church; it is the first mission sent from any British colony to any part of heathendom.

Our pioneer missionary was the Rev. John Geddie, a native of Scotland, brought up at Pictou, Nova Scotia. Godly parents devoted him from childhood to mission work. He was educated at Pictou Academy, and trained in divinity by Rev. Thomas McCulloch in the First Seminary of the Presbyterian Church in British North America. From 1838 till 1846 he was pastor of a church in Prince Edward Island, and was zealous and successful in pastoral and Home Missionary work. But all the time his heart was filled with longings for the salvation of those to whom the Gospel had never been preached. He lost no opportunity to press upon individuals and congregations the claims of the heathen. In July, 1843, the Presbytery of Prince Edward Island, led by Mr. Geddie, overruled the Synod of the Presbyterian Church of Nova Scotia to send forth and support a foreign missionary. The Synod, in 1844, took the step of appointing a Com-

mittee. In 1845 the Synod authorized the Committee to select a field, and to appeal to the congregations for contributions. On the 24th of September of the same year, the Committee selected Western Polynesia, the particular group, or island, to be chosen in conference with the agents of the London Missionary Society. At this same meeting the offer of the Rev. John Geddie to go as a missionary was accepted. On November 30th, 1846, Mr. Geddie, with his wife and child, sailed from Nova Scotia for Boston. From the vicinity of Boston he sailed in a small whaler for the Sandwich Islands (Hawaii) and endured severe trials from storms, especially when rounding Cape Horn. In July, 1848, he landed on Aneityum (pronounced An-ite-yum, with accent on second syllable). It is worth while recalling the fact that the Synod which inaugurated the mission included not more than five thousand members. Most of the congregations were poor. There was in the Treasurer's hands the sum of about \$1,000 when Dr. Geddie and a teacher were sent out. The Synod, when the decisive resolution was taken, was attended by twenty-four ministers and fifteen elders. The vote stood, twenty for starting a mission; fourteen against.

The South Seas.—The Pacific Ocean is gemmed with thousands of islands; some solitary and very small; some arranged in large groups; all clad in fadeless green. The New Hebrides, in Western Polynesia, lie about 1,300 miles from Australia, and extend about

400 miles north and south. The principal islands are: Santo, Malekula, Efate, Erromanga, Tanna and Aneityum. Thirty islands are inhabited. One group was discovered in 1520 by Magellan, and re-discovered and explored by Captain Cook in 1774. It was Cook that named the group, because it reminded him of the Scottish Hebrides.

Beautiful Islands. Degraded Race.—These islands are rich in all that lends loveliness to tropical scenes; hills and mountain ranges clad with forests to their summits; streams rushing through fertile valleys; stupendous precipices; deep and dark gorges, sunless caverns; coral reefs over which the long waves of the Pacific beat and break and sometimes leap in fury before the hurricane. In some of the islands volcanoes rumble, and in some the earthquake tells of hidden dangers. The seasons change from dry heat to heavy rains, and from rains to cloudless skies and heat.

The inhabitants were naked cannibals, continually at war, tribe against tribe. Human sacrifices were offered to paltry gods. Widows were strangled; infants were exposed to death whenever parents saw fit. War was the usual state of the people, the slain and the captives furnishing the feasts that celebrated victory.

John Williams, First Martyr of Erromanga.—The explorations and missionary enterprises of John Williams had for years attracted profound attention in Great Britain and the United States. In 1839 this apostle of the Pacific bade farewell to his family and flock

at Samoa, and sailed away towards the New Hebrides, where, up to that time, no missionary had ventured. On November 18th he reached Tanna, and settled three teachers there. On the next day he sailed for Erromanga, which was known to be inhabited by a fierce and treacherous race. He passed a sleepless night, planning for the morrow. On the 20th he landed and approached the people, hoping to win their confidence. He was accompanied by a young man who was travelling for health. The savages sprang upon both, killed them, and feasted upon their bodies. Others of the company narrowly escaped death. After this tragedy several futile efforts were made to introduce the Gospel into one or other of the islands of this group. It was in 1848 that John Geddie, after sailing nineteen thousand miles, landed on Aneityum. He erected a house and small chapel and school-room. For a time he enjoyed the aid of the Rev. Thomas Powell, of the London Missionary Society's staff. The natives held aloof, but the missionaries went among them, showed no fear, and were interested in all the people were doing. In this way they picked up the language. Geddie had no sword, or spear, or pistol, or gun; nothing for offence or defence. Old and young alike were persuaded to attend school. Sabbath services were held, and a few ventured to attend—asking payment for so doing.

The Lord's Supper was celebrated for the first time in the New Hebrides at Aneityum, on the first Sabbath of September, 1848. Not

one of the natives joined the service. The first person on the island who asked Dr. Geddie to conduct worship was a little boy whom he met, and who, putting his hand to his forehead, and covering his eyes, said, "Come, let us do this." A few boys came together and the missionary held a service with them. This boy afterwards became a faithful teacher.

Horrid Cruelty.—In course of a few weeks two men died and their widows were strangled according to custom. The nearest relative of the widow had to do the hideous deed. Dr. Geddie strenuously opposed all the "horrid cruelties" of the place, and, first of all, this widow-strangling, though often the widow herself was a resolute accomplice in the tragedy. Eight widows were strangled during the first year. And then the blessed revolution came.

Critical Days.—A fierce hurricane swept over the island in 1849, and for this a certain "wind-maker" was blamed, and a portion of the population proclaimed war against him and his tribe. Two "armies" assembled to do battle. The missionary took up his stand between the furious tribes, assured them Jehovah made the hurricane, argued and pleaded with each party in turn, and eventually made peace.

Sandal-wood traders were more cruel and dangerous than even the heathen. A band of them had plotted to set fire to the mission premises, but their plan was thwarted. Dr. Geddie and his family suffered long and severely from fever. At one time the provisions were exhausted. The sick had neither

food nor medicine; the traders refused absolutely to sell even a pound of flour. The lives of the sick were saved by the kindness of a sailor, who shared his own food with them, and actually chewed biscuit so that it could be swallowed by the nearly dying sufferers.

Tim Help.—Gradually the people came to "the worship" and trusted the missionary. They wished for clothing. They were willing to learn and to work. In 1852 a Church was formed—the first in the New Hebrides, the first among the Oceanic Negro or Papuan race. Fifteen were baptized. The prospect was hopeful in a high degree. Dr. Geddie earnestly pleaded for help from the Church at home; but communication in those days was slow and uncertain. Two years would be required to secure an answer. Happily, in 1852, the Rev. John Inglis, of the Reformed Presbyterian Church, Scotland, came from New Zealand to work with Dr. Geddie. He was accompanied by Mrs. Inglis, and the two mission families proved life-long friends and fellow helpers. One portion of Aneityum was placed under the care of Dr. Inglis, while the other portion continued under the care of Dr. Geddie.

Rapid Progress; Closing Days.—Progress now became rapid. Gospels, Psalms, catechism, hymns were prepared for the people, and eagerly studied and enjoyed. Commodious buildings were erected. The people were taught to cultivate the soil and to prepare clothing and better dwellings for themselves. They were taught to prepare

arrowroot, which they sold. With the price they were able to pay for books and other objects. In course of time the whole Bible was translated into the Aneityumese language.

Dr. Geddie revisited his old home in 1865, and the churches heard with great delight his thrilling narrative of progress made. He soon returned to his field of labor and to the people whom he dearly loved. He died at Geelong, Australia, December 14th, 1872. On his monument is placed the sentence: "When he landed here, in 1848, there were no Christians; when he left, in 1872, there were no heathen." Dr. Geddie explored the other islands of the group, and did all in his power for their evangelization.

Blood-stained Erromanga.—We have already noted that, in 1839, John Williams perished in Erromanga. The banner which fell from that heroic hand was taken up, in 1857, by George N. Gordon, a native of Prince Edward Island, a man of profound piety, strong faith, natural eloquence and intense earnestness of purpose. His struggle to fit himself for the mission field was heroic. On his way to the New Hebrides he spent some months in London, in order to gain some medical knowledge. There he married Miss Helen Powell, who proved a worthy co-laborer. He found some friendly teachers and natives at Dillon's Bay, Erromanga, but they were few and wielded little influence. He toiled most devotedly in other parts of the island and there were many signs of progress. In 1861 there

was an epidemic of measles, from which many perished. For this the missionaries were blamed. On May 20th, 1861, Mr. Gordon and his wife were waylaid and treacherously killed. Eight men took part in the massacre, and it was but too evident that the people generally approved of the cruel deed.

Years of Trial.—The years 1861 and 1862 were the darkest in the history of the mission. Measles and diphtheria swept the island. Dr. Geddie's large and beautiful church was burnt. Hurricanes destroyed the crops. Samuel F. Johnston, a devoted missionary on Tanna, died suddenly at his post. Mr. and Mrs. Matheson, two young missionaries, had died. Of eight missionaries sent from Nova Scotia, ~~or~~^{one} three were living. Rev. J. G. Paton, who had been on Tanna, left his turbulent and dangerous station for Australia. The Church at home appealed for volunteers. Three men offered—the Rev. D. Morrison, J. D. Gordon and W. McCullagh. Mr. Gordon was younger brother of Rev. G. N. Gordon, who had been slain on Erromanga in 1861. He was a man of talent and power, and gallantly volunteered to take up his brother's work. He was appointed to Erromanga, where he labored with zeal and courage till 1872, when he, too, fell a victim to the rage of foolish heathen.

Death of J. D. Gordon.—On March 17th Gordon was engaged in translating the story of Stephen's death as given in Acts. A native called and asked the missionary for an empty bottle. This Mr. Gordon handed him. Then

the savage struck his tomahawk into the missionary's skull. The missionary staggered into his room and fell dead. Believing natives buried the body at a spot which he had himself marked out in anticipation of an early death. Thus on Erromanga fell Williams, Harris and the three Gordons. The Presbyterians of Canada may well cherish the memory of those heroic missionaries who sleep there in martyr graves.

Brighter Days for Erromanga.—Another Canadian, the Rev. H. A. Robertson, stepped to the front and offered to undertake the work of evangelizing Erromanga. He entered into the perilous field in 1872, and his strenuous efforts have been crowned with remarkable success. The murderers, assassins and cannibals of the past are sitting, with their children, at the feet of Jesus, clothed and in their right mind. Hundreds have sat together at the Lord's table to commemorate the Saviour's love. The story of this great revolution is told in a book, "Erromanga, the Martyr Isle."

Efate and the Morrisons.—Two of the most estimable missionaries ever sent out by our Church were the Rev. Donald Morrison and his wife. This faithful couple were located in Efate, and made very considerable progress in evangelizing the people of Erakor, when sickness compelled them to leave the field. They returned to New Zealand, hoping for restoration to health, but in 1869 both died.

Santo and Efate.—The Rev. Joseph Annand, who, with his wife, went to the New Hebrides

in 1873, commenced his labors at Erakor, Efate. Afterwards he for several years occupied Dr. Geddie's station in Aneityum. From this field he was called to the seminary for native teachers at Tangoa, Santo. Here he has done, and is doing, work of permanent value for the whole group. The Rev. Dr. McKenzie, another Pictou man, is in charge of Efate. That fine island is well nigh Christianized. Our Church is now represented by three Doctors of Divinity, the Revs. J. W. McKenzie, H. A. Robertson and Joseph Annand—men who command the confidence, the esteem, the affection of the Church.

Not Forgotten.—Rev. J. W. Matheson and his wife went from Nova Scotia in 1858. For several years they toiled beyond their strength in trying circumstances, and both died in their early prime. Mrs. Matheson was a particularly lovely character. Rev. Samuel F. Johnston and his wife went out full of hope and courage. Mr. Johnston died during the sore troubles in Tanna. Mrs. Johnston survived and rendered many years of faithful and efficient service as Mrs. Copeland, the wife of an excellent missionary from Scotland. The Rev. J. D. Murray was for some time in charge of Dr. Geddie's station, but the utter failure of his wife's health necessitated his retiring from the mission.

The Children's Vessel.—Our missionaries from the first felt their isolation. They could communicate only with difficulty and danger, and their correspondence with the Church at

home was irregular and insecure. In 1863 the schooner *Dayspring* (115 tons) was built at New Glasgow, N.S., for the service of the mission. The funds for building and maintaining the vessel were raised by the children of the churches supporting the mission. This was the earliest instance of the children of our Church engaging systematically in the mission work of the Church. The *Dayspring* No. 1 was wrecked; so was its successor. For some years past there has been regular and frequent communication by steamer among the islands and with Australia.

Conclusion.—The Australian and United Free Churches are now greatly interested in the New Hebrides. The mission is well equipped, and its claims eloquently set forth, especially by Rev. Dr. Paton, once the fellow-worker of our men on Tanna. It is not the purpose of our Church to send any more missionaries to the New Hebrides, that, up being so close to Australia and New Zealand that it comes naturally under the care of their Churches. But the mission can never be indifferent to us, associated as it is with dear and honored names of the living and of the departed.

CHAPTER XI.

KOREA.

REV. E. D. MILLER, B.A.

1. *The Country.*—The Koreans call their country Chosen, “The land of the morning calm.” It consists of a large peninsula extending east and south from Manchuria. It lies between the Sea of Japan and the Yellow Sea, has the Korean Straits on the south, and Manchuria on the north-west. At its north-eastern extremity it touches the Russian Empire near Vladivostock. Korea is about six hundred miles in length, and two hundred miles in its greatest breadth. It contains over eighty thousand square miles of territory, and approaches near to the size of Great Britain. The surface is exceedingly mountainous. A lofty range runs from north to south through the whole length of the country, and numerous spurs extend east and west, breaking up the plains into narrow valleys. Many of the mountain peaks attain an elevation of from four to eight thousand feet. Between these ranges there are many rich and fertile valleys. The eastern watershed is the more broken and rugged; the western more open and better adapted for agriculture. Korea lies in about the same latitude as Italy, but the climate has

greater extremities of temperature than in the corresponding regions of Europe. In the northern parts of the country the rivers and even the harbors are closed by ice during the winter months, and snow falls even in the extreme south; while in the summer the heat and moisture are very trying. But the climate on the whole is not unfavorable to Europeans.

The natural resources of the country are varied and valuable. There are extensive forests of excellent timber, especially in the north and west. Such minerals as gold, silver, copper, iron and coal are found, but mining has been discouraged by the government, and the extent of these deposits is unknown. Such wild animals as tigers (a small variety), bears, wild boars and deer are numerous. The domestic animals are cattle, horses, swine, dogs, etc.; sheep and goats are kept chiefly for sacrificial purposes. Rice, wheat, millet, rye, tobacco, cotton, hemp and ginseng are cultivated with success. Nearly all the fruits of temperate climates are found, but some of them of very inferior quality.

2. *The People.*—The exact population is uncertain. An accurate census has never been taken. Different authorities vary between six and twelve millions. Nine millions would be a moderate conjecture. Their racial relations lie between the Tartar and the Japanese, but with the original stock a considerable measure of Chinese blood has been mingled. The Koreans have a distinct language, but the

long dominance of China has led to the use of Chinese in the court and even in business circles. The pronunciation, however, is quite different from that in the Celestial Empire. Korea has a history going back 1,100 years before the Christian era. The earliest authentic notice of these people belongs to the days when Samuel judged in Israel. At that time the people were divided into a considerable number of clans, generally at war with each other. Internal wars and the pressure from China gradually consolidated these clans into one nation, over which China claims almost uninterrupted control. During almost the whole of the sixteenth century, however, the influence of Japan was paramount. This conflict of authority, as is well known, led to the recent Chino-Japanese War, with its present sequel.

Foreigners were jealously excluded for many centuries, and every effort was put forth to prevent the intrusion of Christian missionaries. This policy was pursued up till about twenty-five years ago, so that Korea was often spoken of as the Hermit Nation. The prevailing religion of Korea is Shintoism, or ancestor worship, great care being taken in regard to the place of burial, the graves of the fathers, and the offering of certain gifts and sacrifices at these graves on birthdays, and burial anniversaries. With this ancestor worship there is associated, especially on the part of the more ignorant, a great deal of demon worship. This worship is tendered, not through respect or love, but to propitiate the evil powers and

guard against their malignant influence. In the north-western provinces Buddhism, introduced in the fourth century, has many adherents.

The great majority of the people are very poor. Their houses are small, with mud walls, thatched roof and clay floor. Cleanliness and sanitation are little understood. Their clothing is chiefly of cotton, the color white, and their pantaloons of most liberal dimensions. The people are inclined to be indolent, and this, rather than any lack of resources on the part of the country, must account for their poverty. But they are exceedingly hospitable, and since the barriers have been broken down, have treated foreigners with great kindness and honesty. They are exceedingly curious, and seem to regard it as polite to ask all kinds of questions concerning the strangers whom they meet. This habit makes them very open to intercourse and susceptible to missionary influence. The nation which the most jealously excluded the foreigner, and posted notices in every market-place exhorting "that all strangers be summarily put to death," has become the most gentle and forbearing of hosts.

3. *Mission Work.*—The first tidings of Christianity reached Korea through China. The ambassador sent annually to Peking to acknowledge the overlordship of China and carry tribute brought back, among other curiosities, a Chinese work on Christianity. In 1784 the ambassador was instructed by the Korean authorities to make further inquiries

in regard to this strange religion. The result was that Roman Catholic missionaries from China made their way into the country, and in the face of much opposition, and often bitter persecution, carried on mission work for many years. They made many converts, but their success compassed the ruin of the work for the time. In 1863 many of the missionaries were put to death, others were driven out of the country, and all outward appearance of the work destroyed. The first treaty which opened up Korea to Western nations was made in 1882. In 1884 the Presbyterian Board (North) of the United States sent Dr. Horace N. Allen as a medical missionary to open up this new field. He and his wife met with much opposition, but the way to tolerance was opened up through the occurrence of an insurrection towards the close of their first year. All was confusion. Most of the foreigners fled. Dr. Allen and his wife remained at their post, ministering skilfully to the wounded. Among these was a nephew of the king, whom he treated so successfully as to gain the gratitude and good-will of the palace. Active help was rendered in his medical work and forbearance shown his Christian teachings. The Rev. Horace G. Underwood, from the same Church, joined Dr. Allen next year (1885), the first Protestant minister to enter the Korean field. The Methodist Episcopal Church (North) was the next to break ground, and have now a flourishing mission. The Society for the Propagation of the Gospel fol-

lowed. Several other churches have added their quota of laborers to this interesting field. The following table will give a general view of the progress made according to latest reports at hand:

	Male Missionaries.	Women (Unmarried).	Communi- cants.
Roman Catholic.....	40	8	52,539
Presbyterian (North & South)	37	10	5,686
Meth. Episc. "	17	21	3,770
S. P. G., Episcopal.....	10	12	117
Presbyterian (Canada).....	4	3	311
Presbyterian (Australia)	3	3	122
Baptist.....	1	..	50

It is to be remembered that the Roman Catholic Church has been at work more than a century, and that the sixteen years interruption (1866-1882) did not wholly destroy their cause, while the 10,056 Protestant communicants represent a Christian population of over 30,000. The four Presbyterian Churches in the Korean field have united in a Missionary Council for the administration of common interests.

4. The first missionary who went directly from Canada to Korea was the Rev. W. J. McKenzie. Mr. McKenzie was born at West Bay, in Cape Breton. He received his primary education at the local school; was prepared for college at Pictou Academy; graduated from Dalhousie College, Halifax, and took his theological course in the Presbyterian College at Halifax. His indomitable spirit is seen in his working his own way through college; his missionary zeal and courage in responding to the call of his fellow-students to

be their first missionary to the Labrador coast. This call came when he was in the midst of his theological course and suggested unknown hardships and perils. The claim was insistent, and McKenzie spent two summers and the intervening winter with the fishermen on that coast. He preached, taught school, often practiced as physician and surgeon when no other help could be secured. He was tall, athletic, and of dauntless courage, often facing serious risks in boat and dog-sled in the prosecution of his arduous mission. His cheerful accommodation to the rudest conditions endeared him to the people, and added weight to his words. On his way to Labrador a volume on Korea, with some other missionary literature, occupied his time and gave direction to his later work. He was greatly interested in the new land so recently opened up to missionary operations. On the completion of his studies he would gladly have gone immediately to his chosen field, but the way did not seem open, and he accepted work in the home field at Stewiacke. Here he labored successfully for eighteen months, and later at a mission station near Halifax. But his heart was in Korea, and as the Church at the time did not see its way to undertake a new field, McKenzie, trusting God and sustained by the pledges of a few friends, went forth as an independent missionary. He left Nova Scotia in the autumn of 1893, studied the language at Seoul with the missionaries there, and, having learned something of their methods,

opened a new station at Sorai. His ministry was brief but fruitful—scarcely two years in all. Yet in that time he had gained a working acquaintance with a strange tongue, had opened a new station, gathered a congregation, built a chapel, enrolled a band of converts and so impressed the truth upon the people that the good seed sprang up and bore fruit abundantly. But the immediate results in the field at Sorai were less important than the impression on the home Church.

5. *The Field Undertaken.*—The heroic faith and early death of McKenzie only served to stimulate the ardor of the friends of Korea in the eastern part of Canada. They began a steady agitation for the adoption of this field as an integral part of the Church's work. Three students, who had nearly completed their studies, volunteered for the work. Their desire to go to Korea was quickened by an appeal from the little church at Sorai. The Woman's Foreign Missionary Society (East) pledged itself to support an additional missionary. Their fellow-students undertook the salary of a second. Many within the Church would have preferred to strengthen the work within the fields already occupied. But after full discussion the Synod of the Maritime Provinces, as empowered by the General Assembly, resolved to open work in Korea, and directed the Foreign Mission Committee (East) to carry out this decision.

Accordingly, early in 1898 the Committee appointed the Revs. Wm. R. Foote, Robert

Grierson, M.D., and D. M. McRae to Korea. They left for their field in July and reached their destination in September. After some months spent with the missionaries at Seoul, it was arranged that they should take up work in the Province of Ham Kyong, Sorai being fully occupied and Ham Kyong almost untouched. This province lies in the north-east of Korea and extends for two hundred miles along the sea-coast. It has an estimated population approaching one million. The Presbyterian Board (North) had broken ground at Wonsan, but as soon as our staff was fairly established they withdrew, leaving the whole province to the care of our missionaries. Since the beginning of our work in this northern section of Korea our staff has been increased by the following workers: Miss W. H. McCully, in 1900; Miss Kate McMillan, M.D., and the Rev. A. F. Robb, in 1901, and Miss Jenny Robb in 1903. The location of our force at the beginning of 1904 was as follows: The Rev. Wm. R. Foote and wife at Wonsan, population about 50,000; the Rev. D. M. McRae and wife at Ham Hung, population about 40,000; Miss McCully and Miss McMillan, M.D., divide their labors between these two centres; the Rev. Robert Grierson and wife, and A. F. Robb and wife are settled at Song Chin, a northern treaty port, which is growing rapidly in importance.

At each of these centres a church has been organized; day school, Bible class, evangelistic work and medical service given. Each forms

the centre of wide evangelistic tours. Thirty-nine out-stations are under the care of native workers. The out-stations are visited at least once, generally two or three times, each year by one of the missionaries. From the nature of the field and the wide interest shown, this itinerancy is of the utmost importance. Opposition is sometimes met, but there are always earnest inquirers. Every part of the country is open and safe to the missionary. The converts seem to understand their duty of telling to others what they have learned themselves, so that the ground is prepared for the fuller teaching of the missionary. Several days are given to each station, preaching, teaching, examining, and in the larger stations dispensing ordinances. The utmost care is taken with candidates for baptism. None are admitted to the catechumen classes unless they give evidence of conversion. Then follows instruction for at least six months. Many remain a longer period till satisfactory progress is shown in knowledge and Christian character. Under such discipline the increase from 64 communicants to 311 in five years is most encouraging. In addition, there are about 250 in the catechumen classes.

Education among the women of Korea has been sadly neglected in times past. But the goodness of the Gospel has awakened an earnest desire to be able to read, and under the aid of the missionaries' wives very considerable progress has been made, even amongst the older women.

In the face of poverty the mission has made most creditable progress in self-support. All the churches and school-houses have been built by the natives at their own charge. Many of the native workers give their services free in teaching and evangelizing. The salaried native evangelists are supported entirely by the native Church.

The training of a native ministry is receiving careful thought. Each year those in charge of out-stations, and other Christian workers, are called together for a season of instruction. This opportunity is greatly prized—many travelling fifty, seventy-five and one hundred miles to be present, and the progress made by young and old gives evidence of the great usefulness of these classes and promise of a vigorous and faithful native ministry.

CHAPTER XII

TRINIDAD.

REV. J. MORTON, D.D.

Trinidad is the most southerly of the West India Islands. It lies between ten and eleven degrees north latitude, within sight of the north-east coast of Venezuela and is in the same longitude as Cape Breton. It is bounded on the east by the Atlantic Ocean, north by the Caribbean Sea, and on the west by the Gulf of Paria, which serves as a harbor for sixty miles along the western coast. Next to Jamaica it is the largest of the British West India Islands. Its area is 1,122,880 acres, or about the size of Prince Edward Island. Some of the mouths of the Orinoco open into the southern end of the Gulf of Paria, so that the trade with Venezuela is very considerable, notwithstanding the hostile policy of that republic.

Trinidad was discovered by Columbus in 1497, and was ceded to Great Britain in 1797. The inhabitants consist of Spanish, French, English and Scotch, Portuguese from Madeira, Chinese and East Indians. Our mission is chiefly to the East Indians.

In reading up the records of the early years of the mission, and looking back from

our present position, we see God guiding and over-ruling, and His servants groping hesitatingly forward. These are things to be wondered at, and are of more interest than a chronicle of passing events.

In the autumn of 1864 John Morton, minister of Bridgewater, N.S., for his health's sake sailed for Barbadoes and a market. The market turned out to be Trinidad. While pondering over the condition of the 20,000 East Indians then on the island, the seed was sown which led the Synod, in July, 1867, to take up the mission and appoint Mr. Morton as missionary. Robt. Murray, then and still of the *Presbyterian Witness*, moved the Synod to that effect. After thirty-seven years Murray and Morton are, providentially, still at their chosen work, and the *Witness* has greatly aided the mission.

An orphan boy, fifteen years of age, arrived in Trinidad about 1862. His Christian master allowed him some hours off work daily to attend school and Sunday School. Before the first missionaries arrived he had gone to Ireland with his master. In 1869 he returned, and became the first East Indian teacher in the mission. To-day he is a pillar of the work at Princetown, and represents the mission, by appointment of the Governor, on the Board of Education.

In 1870 Rev. K. J. Grant was appointed and has occupied San Fernando ever since.

One of the earliest converts in the San Fernando district was Lalbihari, who, after train-

ing and probation, was ordained in 1882. He was the first ordained native. These four, and their wives, are alive to counsel, labor and rejoice in the work.

Looking over the past, as these four workers can do, what progress can be noted? For instance, in 1865 all that was provided was the salary of the missionary. He taught the only school himself. January 5th, 1869, the Foreign Mission Committee passed a resolution, in sixty-nine words, approving, *conditionally*, of the employment of teachers at Iere village and San Fernando, and guaranteeing only part of the cost. Under that resolution C. C. Soodeen came into the work.

Early in 1871 the Governor offered a grant for an Indian school in San Fernando. A committee was formed, including a prominent Roman Catholic and an Episcopalian, and the school was opened. This was the first assistance from the government. This grant did not come under the school law of that date. It was tentative. Changes in the law were foreshadowed, but the government moved very slowly. Meanwhile sugar was booming, and proprietors of estates offered to support schools on or near their estates. Eleven such schools were in course of time opened, three of them in Couva before a missionary was appointed to that district. Couva was then reached "by the Gulf steamer and a boat and a push through the mud, and at very low tide by a ride on a boatman's back." It was thus Mr. Morton went to inspect those three Couva

schools. The children were chiefly beginners—the teachers often but a standard above their pupils. The subjects taught were religion and the three R's. Government was, however, waking up. The law was modified. "Result grants" were given to our schools, and under Governor Sir Wm. Robinson, some definite grants of £50 a year. At last a new ordinance was passed, under which schools complying with the ordinance were assisted as part of the government system. In 1903 there were fifty such schools, with certificated teachers, and seven unassisted. To these schools the government contributed \$23,435.20, besides bearing the entire charge of a training school for teachers, which was opened in San Fernando in 1894. The attendance at all the schools in 1903 was, on quarterly roll, 5,796; average daily, 3,086. In the meantime sugar had ceased to pay for its cultivation. Grants to schools, and the contribution of £300 per annum to support a missionary in Couva, could not be continued. Estates changed hands. Very few of those who so liberally aided the mission are sugar proprietors to-day, and the amount contributed by these in 1903 was \$768, or about one-sixth of what was at one time contributed annually. We see in these events the guidance and the blessing of the God of all mercy. The times are in His hand, as well as the hearts of men. The mission was opened in time to secure the aid of the sugar interest, and to fall into line with the government changes.

The employment of natives as catechists crept in almost as tentatively as that of native teachers. The missionaries needed them, the Lord called them, and from various sources the funds were provided. Rev. Thos. Christie, in beginning work in Couva, 1874, said: "I must have a native assistant." So the movement grew, till there are now three ordained natives, forty-five catechists and fourteen Bible-women.

The training of these agents began from the first, each missionary doing what he could. It is on record that at Christmas, 1872, Mr. Morton devoted two weeks to the training of six teachers and workers, of whom two were C. C. Soodeen and Lalbihari. It is interesting to note that, besides English and arithmetic, grammar, analysis, history and algebra were taught to some of the class. In various ways such training continued, and by this method Lalbihari was prepared for ordination. In 1892, chiefly through the efforts of Rev. K. J. Grant, then on furlough, means were secured for a site and building at San Fernando and a training college for native preachers was set up. The staff consisted of J. Morton, President; K. J. Grant, F. J. Coffin and Lalbihari. Mr. Coffin left on account of his health, but has returned this year as Dr. Coffin to devote all his strength to this work.

Three native ministers have been trained in this college and were ordained in 1896, namely, David Ujagarsingh (since called home) and

Paul Bhukan, of Sangre Grande; and Andrew Gayadeen, of Caroni, both in the Tunapuna District. Provision has thus been made for the training of teachers and preachers. These two branches of the work are complementary. They aid each other. Four hours' secular and one hour's religious instruction daily in the schools is a valuable missionary agency. On that point Presbyterians should entertain no doubts. It is seasonable sowing for the future harvest. But the adults need the preacher that they may hear, believe and be saved, *now*, while it is day. The foreign missionary brings the intelligence, convictions and endurance of a Christian ancestry of training. The convert brings the morning dew, the sprightliness of youth and the mother tongue. Both are needed, both are blessed of God. We must use both, and, indeed, all agencies that tend to uplift and save the people. The Master hath need of them. Christian literature is a third agency employed. First efforts to get books from India failed. The first missionary was brought up under the ministry of the Rev. John Stewart, of New Glasgow, N.S., brother-in-law of Dr. Duff. He therefore ventured to write to that distinguished missionary, who sent a very kind reply with £10 worth of Indian books on credit and an open account with the Bible and Tract Societies. Our indebtedness to the great, large-hearted Bible Society and to the Tract Societies cannot be told. Hindu reading books, hymns and tracts by the first thinkers and writers from

Dr. John Wilson downwards have all been at our service. Yet there were drawbacks. India was very far away, and books came but once a year. Local coloring was absent—local talents unemployed. So, in 1902, a Hindu press was set up, and among other useful works a hymn-book, a catechism and a tractate by the Rev. Lalbihari, entitled, "The Valmiki Ramayan Tested," have been published. The press is superintended by Dr. Morton and all the press-work done by East Indians whom he has trained.

There are four mission districts, three of which lie along the Gulf of Paria: Tunapuna, which extends from the west of Port of Spain, through to the Atlantic Ocean; missionaries, Dr. Morton and H. H. Morton. Couva lies between Tunapuna and San Fernando, and is shut in to the east by a range of hills; missionary, Rev. A. W. Thompson. San Fernando is bounded on the north by Couva, on the east by the Princetown District, and has the south open to indefinite extension; Dr. Grant and Rev. S. A. Fraser are the missionaries. Princetown lies east of San Fernando and extends north till it meets Tunapuna District somewhere in the woods; missionary, Rev. Wm. L. Macrae. All these centres are connected with each other and with the capital by railways, one of which runs twenty-one miles past Tunapuna.

To understand the missionary problem a few general facts are necessary. In 1867 there were 25,000 East Indians, and the population of

the island was about 89,000. There were no railways and no great length of metalled roads. Sugar was king. Cocoa occupied a very subordinate position, chiefly in the valleys of the northern mountains. Rice, of the upland variety, was cultivated to a very small extent. Less than one hundred acres of Crown land could not be purchased. Within three years of the opening of the mission, the Governor, Sir Arthur Gordon, opened up the Crown lands. The laborers, who were all on or near the sugar estates, moved out to occupy their own lands. More immigrants were needed and sent for. The movement to the Crown lands gathered volume, which the crisis in sugar intensified. The result is that to-day there are about 84,000 East Indians out of a population of, say, 260,000 in the colony. The East Indians have spread out to the eastern coast in connection with cocoa cultivation, and they are bringing all the swamp lands of the western coast under rice. The problem before the Church has grown, and is growing fast. To fill up the gap along the eastern coast and south to the end of the island is a large task; but it must be faced if we are not to lose in part the fruit of past labors.

There seems a law of economy in the kingdom, both as to men and means. In 1871 the answer to an application for help was condensed by the Secretary of the Foreign Mission Committee into the words: "No money—no vote." And the experience has been often repeated since. For example, a year ago, the

debt being more than \$12,000, expenditure had to be cut down. But there has always been a way of deliverance. On one occasion the Sunday School children wrought it. Later, the Woman's Foreign Mission Society "arose" and "offered themselves willingly" "with great resolves of heart." They have done, and are doing, great things. In the last case a missionary, Dr. Grant, was lent to collect the debt. The experiment succeeded. May it never again be needed. And men, the right men, are always scarce, for the work is ever extending, while some workers die and some fail. So we must make the best of the less promising and rise from our knees to look out for others.

Several matters remain to be noted:

1. *Canadian Lady Teachers.*--The scarcity and lack of training of native teachers led to the employment of teachers from Canada for the central schools. Twelve such have rendered important service to the mission. Of these, one died, four are married and three retired on account of ill health. There remain Miss Blackadder, of Tacarigua, appointed 1876; Miss Archibald, of San Fernando, and Miss McCunn, of Princetown.

2. *Work of the Missionaries' Wives.*--This is very varied and important. It embraces the following: Work for women and children generally; superintendence of sewing in the day schools; temperance; singing; Bible classes; teaching a night school; training girls in a home, and, in an emergency, acting for her husband.

Seven thousand six hundred have been baptized by the mission. There are 946 communicants. The contributions in 1903 amounted to \$6,340, or \$6.70 per communicant.

A considerable number of converts have returned to India, some of whom are employed in mission work there.

In Grenada, ninety miles north of Trinidad, the Church of Scotland has an encouraging mission among East Indians. All the native workers in that mission were trained in Trinidad. Trained catechists have also been sent to aid the work of the Presbyterian Church in Jamaica in its East Indian mission.

St. Lucia.—This island lies midway between Martinique and St. Vincent; but amid all the volcanic destruction on these two islands the soufriere of St. Lucia remained unmoved. A branch of the Trinidad mission through the efforts of Mr. James B. Cropper, then a government officer, and of an interpreter and dispenser who had been sent over from Trinidad. Mr. Cropper's parents and family took a great interest in the work and Mr. Robt. Cropper still superintends it.

With the failure of sugar, immigration was stopped, and a large proportion of the East Indians left the island, some going to Trinidad and Grenada and others returning to India. The work has, in consequence, been very considerably curtailed. It is carried on in the same lines as the work in Trinidad.

British Guiana is a large colony in South America. The sugar lands lie along the sea-

coast. A considerable part of them is under tide level and has to be protected by a sea wall. Our mission was opened in 1885 by Rev. John Gibson on the west coast of the county of Demerara. Since Mr. Gibson's death the work has not been resumed on the west coast. In 1896 Rev. Jas. B. Cropper, of St. Lucia, who had studied for the ministry, reopened work at Better Hope on the east coast. Later he removed to Helena, and undertook the settlement of East Indians on abandoned sugar estates, which the government had purchased for that purpose. He has with much energy pushed the work of the mission south into the county of Berbice. Rev. Geo. Ross and Rev. Geo. A. Grant, son of Dr. Grant, of Trinidad, were for a time in the work, but returned to Canada on account of health. The missionary of Better Hope, Rev. Geo. Sutherland, is now on furlough. Rev. J. D. Mackay has opened up a promising field in the county of Essequibo. Except at the east coast the work is comparatively new and there is not time and opportunity to gather details. The field is large, there being more East Indians in British Guiana than in Trinidad. At two of the centres the sugar proprietors are helping, and much preparatory work has been done. But the task before our missionaries there is a heavy one, and they are entitled in a very special manner to the sympathy and prayers of the Church in Canada.

CHAPTER XIII.

MISSIONS IN FORMOSA.

REV. THURLOW FRASER, B.D.

Interesting to Canadians.—To Canadians, and especially to Presbyterians in Canada, Formosa has long been of interest as the scene of the labors of the late Dr. G. L. Mackay. Canada has produced other missionaries as fearless and devoted as Mackay; others who have faced difficulties and dangers as great as he; some who died cruel deaths for the sake of the Gospel, a fate which did not fall to his lot. But no other missionary, either by his character or his work, has caught the popular imagination as Mackay did, and the name of the island in which he lived, labored and died has, like his own name, become a household word in the homes of the Christian Church.

Geographical.—Formosa lies 600 miles south of Japan proper, and on an average a little more than 100 miles from the coast of mid-China. It is 230 miles long, and from 60 to 80 miles in width. The greater part of the island is mountainous, a lofty range extending its whole length from north to south. On the east those mountains descend abruptly to the sea; two small plains, Kap-tsü-lan and Ki-lai, being the only lowlands on that coast. Be-

tween these two plains are some of the highest sea-cliffs in the world. On the west the mountains slope away much more gradually to the Formosa Channel, forming plateaus and low plains, in some places twenty miles in width.

Climate.—Nearly one-half of Formosa lies within the tropics, consequently the climate is warm. The ordinary range of temperature for the whole year is from 42 to 97 degrees F. This heat would be quite endurable were it not for the excessive moisture. There is much rain at all seasons, and the atmosphere is generally saturated with moisture. At Keelung, on the north-east coast, the average annual rainfall is 158 inches. In Ontario it is usually about 24 inches.

Products.—The heat and moisture combine to produce luxuriant vegetation, and where not under cultivation the earth is covered with a heavy growth of trees, vines, rank grasses, ferns and moss. The principal products exported are rice, tea, sugar and camphor, Formosa being the principal source of the world's supply of the last-mentioned.

Health.—But if the climate of Formosa is conducive to vegetable growth it is not kindly to the health of men. The damp heat and the presence everywhere of flooded rice-fields produce malaria of an exceedingly virulent type. Few residents, whether foreign or native, escape it entirely, and to some it is soon attended with fatal results. Bubonic plague and Asiatic cholera also carry off many victims, although

the Japanese are improving sanitary conditions.

Population.—The population of Formosa at the present time (1904) is 3,000,000. Of these upwards of 100,000 are savages, or "raw barbarians," as the Chinese call them, of the mountains. These are descendants of the Malay aborigines, who, deprived of their lands by the Chinese, betook themselves to the mountains of the centre and east of the island. From these fastnesses they have waged an almost ceaseless warfare on the invaders. They keep up the same head-hunting practices as their kinsmen in Borneo, and keep the border settlements in constant terror. Those in the south are now comparatively peaceful, but the northern tribes appear to be incorrigible.

Pe-po-hoan.—Of the same race as the savages are the Pe-po-hoan, or Sek-hoan. They are Malays who yielded to Chinese domination, and have adopted, in a large measure, Chinese language and customs.

Chinese.—Probably 2,500,000 of the inhabitants of Formosa are Chinese. The greater number of these are immigrants from Amoy and its vicinity. They call themselves Hok-llos. In addition to these there are many Hak-kas, or "strangers," a race which came from Canton province. They are independent and industrious in their habits, their women do not bind their feet, and share with the men in the heaviest manual labor.

Japanese.—Finally, there are the Japanese, numbering a little more than 42,000. Practi-

cally all the Japanese, with the exception of the police and military, live in the larger towns as government officials, merchants and artisans.

Early Mission History.—Christianity was first proclaimed in Formosa by Spanish Dominican monks in the beginning of the seventeenth century. The Spaniards were succeeded by the Dutch in 1624, and twenty-nine ministers of the Reformed Church of Holland, besides many lay teachers and catechists, labored among the Malay inhabitants. At one time their baptized converts numbered 5,900. In 1662 the Chinese invasion swept away the Dutch traders and missionaries and the Church which the latter had founded, not a few of the ministers and teachers of the Gospel, and some of their converts being put to cruel deaths. The Dutch missionaries had neglected to translate the Bible or train native pastors, and the Formosan Church, left without nurture or care, perished utterly.

English Presbyterians.—For two hundred years Formosa was untouched by the Gospel. Then, in 1865, two English Presbyterian missionaries from Amoy opened a mission in South Formosa. That work has flourished, until now there is under the care of the English Presbyterians an organized, self-governing native Church of more than 2,500 communicants.

Rev. G. L. Mackay.—In March, 1872, the Rev. George Leslie Mackay, appointed by the Canadian Presbyterian Church its first missionary to China, landed at Tamsui, in North

Formosa. Here for almost thirty years he was to carry on a work so successful that he has rightly been given a place among the greatest apostles of the Christian Church in modern times. The history of the North Formosa Church during that time is largely the history of his personal efforts and methods. True it is that he had at various times four colleagues, each of whom contributed his share to the up-building of the Church; but sickness or death removed all but one of these too soon to allow of their leaving a deep impress on the work. Over and above every other influence which has affected the Church in North Formosa is the strongly-marked personality, the fearlessness and self-reliance, the untiring energy and industry of the founder of the mission.

First-Fruits.--Beginning with the study of the language, he rapidly gained a working knowledge of the Formosan, or Amoy, vernacular. Within two months he had his first convert, a young literary man, and within a year had baptized five and admitted them to the Lord's table. Of these one was the literary man just mentioned, now the Rev. Giam Chheng-hoa, who still assists in the superintendence of the churches. Another, Go Ek-ju, has been a preacher for thirty years, and is still active.

Sowing the Seed in the North and West.--Accompanied by these and other young converts, the missionary travelled over the whole northern and north-western part of the island, preaching the Gospel and training his students in the Scriptures and evangelistic work by the

way. This peripatetic theological college had its advantages. For a distance of nearly one hundred miles down the west side of the island the students with their teacher travelled the roads and by-ways, learning how to preach the Gospel and win the people, not from homiletic lectures, but from observation of the methods of a successful evangelist. At the same time they learned the lesson of self-sacrifice for the sake of the Gospel. Together with their teacher they struggled through the grass and reed-covered mountains which nearly crowd Keelung into the sea, and form a lofty barrier between the west and east coasts; with him they braved the fury of typhoons on land and sea, and the bitterer rage of heathen mobs at Bang-kah and elsewhere; with him they penetrated into the mountains of the savages, and, ringed around by wild Malays, knelt in prayer, while every moment they expected to feel the dull, heavy knives of the head-hunters sawing at their necks; with him they were in perils of waters in mountain streams where sudden rains make fords and ferries alike impassable, and when the missionary, exhausted by disease and overcome by sudden weakness, was sinking to his death in one of these treacherous streams, it was a native student who, at the risk of his own life, drew him out.

Establishing Churches.—By labors such as these forty churches were established in this region, each in charge of a native preacher. They were so situated that, with the exception of the most southerly point of

our mission, where it borders on that of the English Presbyterians, there were very few places so much as ten miles distant from a Christian church.

Kap-tsü-lan Plain.—But this district does not comprise the whole of North Formosa. South-east of Keelung, beyond a range of mountains, is the low-lying Kap-tsü-lan plain, the home of the Pe-po-hoan. Here, too, the message of the Gospel was brought. At first it was hard labor and few results—tramping day after day through that miry plain, sleeping under straw-stacks, in ruined sheds and ox-stables, rejected and scorned by those for whom the news of salvation had been brought. Then came a sudden change. Village after village accepted the Gospel and asked for churches with an infectious enthusiasm unknown among the Chinese. Within a few years there were more than twenty churches in the Kap-tsü-lan plain, and every part of it was within easy reach of places where the Gospel was preached.

Native Ministry and Oxford College.—From the outset Dr. Mackay felt that if any native Church was to be permanent it must have native preachers and pastors. Accordingly, he devoted much time and effort to the training of the most promising young men for the ministry. In 1880 the people of his native county, Oxford, Ontario, raised a sum of money sufficient to erect buildings to serve as a home for the training-school which had, up to that time, been peripatetic. In this school, appropriately named Oxford College, the preachers

of the mission have been prepared for their work. Certainly, the education given has never been profound, but for the early stages of the mission's history it met the needs. Whether or not it will continue to do so lies with the men whom the Church may appoint to Formosa.

Girls' School.—In 1883 an additional building was put up for a Girls' School. There have never been any foreign lady teachers appointed to take charge of this, and the education given has not been very effective. In this respect the North Formosa Mission does not compare favorably with neighboring missions, most of which have successful schools for girls and women.

Medical Work.—From the first Dr. Mackay made use of such medical and dental knowledge as he had gained in a partial medical course to heal the sick and gain the people's goodwill. In 1874 Rev. James B. Fraser, M.D., arrived in Formosa, and for three years devoted his strength mainly to medical work. After his enforced return to Canada, this department was carried on by Dr. Mackay himself, assisted by the resident physicians of the foreign community. In 1880 a hospital was erected at Tamsui.

Other Missionaries.—Of other missionaries who have labored in North Formosa, the name of Rev. Dr. Fraser has been already mentioned. After nearly three years' residence there Mrs. Fraser died, in 1877, and the necessity of caring for his motherless children forced Dr.

Fraser to return to Canada. Rev. Kenneth J. Junor and his wife arrived at Tamsui, in 1878, and remained four years. But their health failed and they returned to Canada, leaving one little grave in the cemetery behind the mission. In 1883, Rev. John Jamieson and his wife reached Formosa. Eight years later Mr. Jamieson died and Mrs. Jamieson returned to Canada. Rev. Wm. Gauld and Mrs. Gauld were appointed in 1892 and are still in the field. In 1902, the year following the death of Dr. Mackay, Rev. Thurlow Fraser and Mrs. Fraser were added to the mission staff.

Death of Dr. Mackay.—On June 2nd, 1901, after a painful illness which lasted more than a year, Dr. Mackay died, and was laid to rest outside the foreign cemetery, where he sleeps, surrounded by the graves of the native Christians he had loved so well. His death did not destroy the work, but it did give the Church in North Formosa a greater shock than most people in the home Church have realized. The man who was to the Christians there not only a pastor but a father in Christ, the instrument through which they had practically all been brought to a knowledge of salvation, their model and ideal of spiritual guide, counsellor and teacher—that man was taken away from them. It could not be otherwise than a shock. The present condition of the Church must be viewed in the light of this fact.

Present Condition of Evangelistic Work.—The evangelistic work on the west side of the

island has maintained its position, and though there is no great progress, the outlook is fairly hopeful. Along the one hundred miles of railway which extends from Keelung to the south-west there are thirty-nine churches under native preachers. Being within walking distance of the railroad they are comparatively easy to superintend. Here are our most flourishing churches, several of which are entirely self-supporting, and in a position to have ordained pastors if we had pastors ready for them. At Bang-kah, Twa-tu-tia, Tsui-tng-kha and Tek-chham congregations of upwards of two hundred regularly assemble for worship, and at each of the first two named the communicants number over one hundred. Bang-kah recently asked for an ordained pastor, and other churches will probably soon follow suit. There are weak churches on the west side, but the general outlook is hopeful.

On the East Coast.—On the east coast our work is not so flourishing. The rebellions following the advent of the Japanese, the nomadic habits of the Pe-po-hoan, their decrease in material prosperity, and especially the death of Dr. Mackay, have all injuriously affected the work. The churches there need much more superintendence than can be given them by the present staff. The work is hard and rough and not altogether unattended with danger from the head-hunters. But it must be pressed more vigorously if these churches are to go forward or even to maintain their position.

Theological Course.—In Oxford College

there are, perhaps, more students than ever before; but the instruction is weak. A few well-trained preachers and pastors would be better than many ill-trained. The prime need of the mission is better-qualified native preachers and pastors.

Lady Teachers.—The Foreign Mission Committee has decided to appoint Canadian lady teachers to take charge of the Girls' School. Their coming will probably mean a new era of usefulness for that institution, and our people will not need to send their daughters to the schools of other missions to get their education.

No Medical Work.—Medical mission work has been suspended for some years, and the hospital at Tamsui is unused. A medical missionary could find there abundance to do; but the present needs of the mission call rather for men qualified to lead in educational and evangelistic work.

Presbytery of North Formosa.—The General Assembly has authorized the formation of a Presbytery of North Formosa, to be composed of native pastors and elders, the missionaries also having seats and votes in it. At present there is only one native pastor, but there are churches able and willing to call so soon as there are licentiates to be called. This step will undoubtedly quicken the zeal and interest of the natives. The Church of North Formosa will, at the outset, comprise fifty-six chapels and preaching-places, each in charge of a native

pastor or preacher, and nearly two thousand communicants.

Union with South Formosa.—A further advance is also authorized, namely, to take steps looking towards union with the native Church under the care of the English Presbyterian brethren in South Formosa. If that union be effected, the Synod of the Chinese-speaking Presbyterian Church of Formosa would have under its care about 130 churches in charge of native pastors and preachers, with a communion roll of probably 4,600 members.

Japanese Presbyterians.—Our brethren of the Japanese Presbyterian Church are working among their own people. They number among their members some of the highest officials in the island. The only other bodies represented here are the Spanish Roman Catholics working among the Chinese, and one small congregation of Protestant Episcopal Japanese. This is a Presbyterian field. Protestant missions in Formosa have always been carried on by Presbyterians, Dutch, English, Canadian and Japanese, and it would be an inexcusable weakness on our part to so neglect our opportunities as to form an excuse for denominational differences and rivalries to be introduced there. There are times when the King's business requires haste.

CHAPTER XIV.

MISSIONS IN INDIA.

R. P. MACKAY, B.A., D.D.

CENTRAL INDIA.

COUNTRY AND PEOPLE.

In order to understand the conditions in any one of the Provinces of India, it is necessary to take a general survey of the whole land. Whilst the Province of Central India is the specific field of missionary interest for the Presbyterian Church in Canada, the conditions in Central India as to country and people can only be understood as a part of the whole. It is proper to state here, in order to avoid frequent reference, that this and the following chapters are largely condensed reproductions of well-known books by authors who wrote from personal knowledge. They, therefore, lay no claim to originality, but it is hoped will none the less on that account serve the purpose in view.

Country.—A country so vast as to be the home of one-fifth the world's population must be of absorbing interest to all who love the welfare of humanity. To Canadians this interest is enhanced by the fact that three-fifths of the whole country is under the direct rule

of the British Government. They are fellow-citizens with us of the world's greatest Empire.

Name.—The name "India" is derived from the Indus River, which means "to flow." It has had other poetic names, as "Wonderland of the East," and the "Desire of the Nations."

Area.—It is an immense, triangular-shaped country, extending from north to south about 1,900 miles, and about an equal distance from east to west. It is said to be about equal to the continent of Europe, exclusive of Russia. It is manifestly impossible in any brief paragraph to characterize a country of such variety of altitude, as well as such immense range of latitude and longitude. What is true of one section may be untrue of another but a few miles distant.

Scenery.—Travellers have delighted to tell of the inimitable scenery of India. Sir William Hunter wrote: "This noble empire is rich in varieties of scenery and climate, from the highest mountains in the world to vast river deltas, raised only a few inches from the level of the sea. It teems with the products of nature, from the fierce beasts and tangled jungles of the tropics to the stunted barley crop which the hillman rears and the small furred animal which he traps within sight of the eternal snow."

Himalayas.—China, twenty-two centuries ago, built a great wall, 1,500 miles long and from 15 to 30 feet high, as a protection from the incursions of northern tribes. It probably

was effective for a time, but has long ceased to be of military value.

India has in the Himalayas (abode of snow) a natural barrier 1,500 miles long and nearly 30,000 feet high, which is an eternal barrier against invasion from that quarter. India, however, has often been invaded from other directions. To the Himalayas India is largely indebted for her water supply. The clouds impinging against these majestic peaks are arrested and condensed, and descend as rain into the valley below. It is said that the rains of the southern slope of the Himalayas are the heaviest in the world. These marvellous mountains, about 1,500 miles from east to west, extend 400 miles north into Thibet and Turkestan. The valleys amid these mountains are truly the "abode of snow," and are the inexhaustible source of supply for India's magnificent rivers.

The Valley of the Ganges.—This is the most fertile, most populous, and, historically, the most interesting section of India. There are one hundred millions of people in that valley, and there are the cities of Delhi, Lahore, Cawnpore, Lucknow, etc., of such pathetic interest in connection with the Indian Mutiny. The wonderful fertility of this region is due to the vast deposits of soil carried down continually from the mountains by the rivers. It has been calculated that the Ganges brings annually as much fertilizing soil as would load a train of fifty-ton freight cars extending two and a half times around the world.

India, like Egypt, owes her wealth in great measure to these wonderful and almost incredible natural processes of displacement. It is said that India's rivers "first create the land, afterwards fertilize it, and then transport the produce." Is it to be wondered at that the people of India, ignorant of the Great Creator of all, should give divine names to these rivers and worship them? The Ganges (the Goddess Gaunga) is to them the most sacred, and cleanses from all sin.

The Deccan, or South Land.—This is the last of the three regions into which India is naturally divided. It is a triangular table-land, and lies as if in an inverted cup. The Vindhya Mountains, stretching south of the Ganges valley, embrace the base of the Deccan triangle, and the two ends of the Vindhyas, turning southward, called the Eastern and Western Ghats, bound the other two sides of the triangle. In the Deccan we are particularly interested, for it is there our Central India Mission lies. The Rev. W. A. Wilson describes that mission field as an undulating tableland about 1,500 feet above sea level. "Flat-topped hills rising abruptly from the level plain, and low, rocky ridges covered with scrub and stunted trees, break the monotony of the plateau. It is cut by numerous water-courses and rivers, which in the rainy season swell to rushing torrents, rendering the fords impassable, but which, after the rains, shrink to insignificance or disappear altogether, leaving only winding beds of white sand."

The Western Ghats (or stairs), rising abruptly from the sea, intercept the moisture clouds from the west, thus causing drought in the interior. The soil is naturally rich and productive, when water is obtainable, and that is gradually being effected by systems of irrigation. About thirteen and a half millions of acres of land have been already redeemed by irrigation works, and these are being annually extended.

These tablelands were at one time covered with forests which were being rapidly destroyed by the natives. There, as in other lands, the natives discovered that wood ashes mixed with the soil produces rich harvests with very little labor. As soon, therefore, as a plot under cultivation became less productive, another was chosen and the forest cut down and burned, and the process repeated indefinitely. The government has intervened and checked this wanton destruction.

Resources.—Whilst not possessed of such natural resources as some other countries, yet they are very great, and are yet largely undeveloped. India is not rich in minerals, although her coal mines are very extensive. Precious metals are found in but limited quantities. Her forests, as has been said, are abundant, and some qualities of wood, as teak, ebony and larch are of great commercial value. Agriculture is India's chief industry and most important source of wealth. We have but to remember that not more than one-third of the land is so far under cultivation, and even that

but indifferently cultivated, in order to appreciate what the possibilities of the coming civilization may be. Not only will India's famines disappear, but by better cultivation and irrigation and transportation a very much larger population can be maintained in comfort and even affluence.

Climate.—Although because of variety of latitude and elevation there is much variety of climate, yet there are three well-defined seasons in India. The hot season begins in March. The evenings are cool until the end of March. By the end of April the heat becomes very oppressive, and May is exceedingly trying to Europeans. By June the heat is intense and they begin impatiently to expect the monsoons to burst. During this hot season all vegetation has disappeared; not a blade of grass is to be seen, nothing green except the leaves of certain trees. In June the welcome message is telegraphed that the monsoon has burst in the south. It gradually creeps north until all India is revived, and what had been for three or four months scorched, as if sprinkled with ashes, becomes green in three or four days. Birds sing with new life and the frogs croak in the ponds. The people are wild with joy; the whole country is transformed and beautiful. Evening and morning are delightful, and the clouds banked in the Western sky are gorgeous at sunset. Yet this cooler but damper weather is more malarial and trying to the health than the greater heat.

The rain does not fall continuously, but daily there are one or more showers.

Early in September the rains cease and the air is still and steamy. Decaying vegetation produces malaria. This is a trying period until the west winds begin to blow in October, and then the cool and most delightful season has begun. The sky is cloudless. Occasionally a white frost may be seen as far north as Lucknow and Benares. A fire is then welcome in the evenings, and a warm blanket on the bed.

Rains.—As has been said, the rainfall depends upon the location of the mountains, and in nothing is there greater variety than in the annual rainfall of India. In the western part of the Punjab it is only seven or eight inches, whilst in Assam, in the east, the average is 360 inches. In the year 1861 the enormous depth of 805 inches, or 67 feet, of rain fell in Assam, and 366 inches fell in the month of July alone of that year. In Bengal and Bombay the average is 67 inches, and in Central India it varies from 25 to 45 inches.

When the Nile begins to rise in Egypt, people become frantic with delight. It is so in India. They go into transports of joy, and their poets celebrate in song the gathering of the clouds, assailing the mountains with electric shocks like fleets besieging a fortress.

Scourges.—The cyclones are, at times, exceedingly destructive of property and life. Sometimes ships have been lifted out of the water and carried a considerable distance in-

land. In 1876 such a cyclone deluged 150,000 acres of land and swept into eternity 2,000,000 souls.

Drought.—It has been, and is still, most destructive of life. The famine in 1868 affected 58,000,000 of people. The last awful famine of 1900 affected 52,000,000, and resulted in the death of 360,000 persons. The antidotes to famine are better cultivation of land, irrigation and transportation. There are at present 25,000 miles of railroad and 35,000 miles of excellent macadamized roads. Development in these directions will banish famine from India as from other lands of higher civilization.

Cholera and Plague are sadly destructive of life. They are the natural result of poor and insufficient food and unsanitary conditions. The plague at present raging is a filth disease, which is quite amenable to scientific treatment.

Animal Pests, such as scorpions, poisonous serpents, etc., will also disappear under more intelligent domestic and social conditions. It is reported that 24,841 persons died in one year through these pests, and that of these 22,124 were caused by snake bite. Yet but rarely does a European suffer. The exposed limbs of the natives and the practice of sleeping on earthen floors account for nearly all such fatalities.

People.—According to the census of 1901, the total population of India is 294,361,056. It stands next to China, and is seven times as great as that of the British Isles.

Primitive Races.—In India, as in America,

there are primitive races that have been supplanted and driven back into the hill countries by their more powerful successors. There are many of these fragments of ancient peoples whose history is little known. The most numerous of these are the Dravidians, who are supposed to have entered India from the north-west and spread eastward, and the Kolarians, who entered from the north-east and spread westward. The Bhils, amongst whom our missionaries labor, belong to the latter class.

Aryans.—This is the dominant race in India, and constitutes three-fourths of the entire population. They are supposed to have come from Iran, having divided into two families, one moving eastward and taking possession of India, the other moving westward and taking possession of Europe. The people of India are our cousins, and have thus an additional claim upon our sympathy.

Mixed Hindus.—There naturally sprang up a new race from the mixture of Aryans and non-Aryans. To them belong the bulk of the people of Central India, where our mission is located.

Mohammedans.—They are also a mixed race. Some descended from the Moslems, who ruled India for many years; others are converts from the native races. The total Mohammedan population of India is 50,000,000, but they constitute only about one-twentieth of the population of Central India.

Languages.—There is considerable uncertainty as to the number of languages spoken

in India, but three hundred is a safe estimate. Some of these are spoken by comparatively small numbers of people, whilst others, as Bengali and Hindi, have a very wide constituency.

Hindi.—This language, spoken by 87,000,000 is not only most widely spoken, but is as well the most highly developed language in India. It is the language with which we have chiefly to do in Central India.

Hindustani.—The constant mingling of races has resulted in a composite language, called Hindustani, which is the *lingua franca* of India, and is the official language, except so far as English itself is used.

Marathi.—This is one of the more important languages, being used by 18,000,000 of people, and is also used in our Central India Mission to a limited extent.

Sanskrit is now a dead language, but was originally spoken by the Aryan race. It is the language of the Vedas and other sacred literature of the Hindus. A knowledge of it aids in understanding Aryan vernaculars, as Latin and Greek aid in understanding English. It also gives prestige and influence with the people to be able to quote their Scriptures in this sacred tongue.

English.—The language of the conquerors is naturally becoming more and more influential, although so far spoken by a comparatively small number. It is the language of the colleges, the medium of higher education, and of

the best literature, and, therefore, may eventually become the language of India.

Progress.—In estimating changes wrought, many things must be taken into account besides the direct results of missions. This is specially true in India, where the separation of individuals from the caste system is so difficult. A new principle of life has been introduced; new ideals are imparted that work from within, and will in the end accomplish more effectually the overthrow of Hinduism than individual conversions can possibly do, however important that may be, and is, in itself.

There are 140 colleges, attended by 30,000 students, and an annual output of 5,000 graduates.

There are 360 boarding-schools, High Schools, industrial schools and medical schools, with an attendance of 45,000 pupils. Even leaving Christianity out of account, it is evident that before such civilizing processes the old superstitions of India will disintegrate and pass away.

CHAPTER XV.

INDIA—Continued.

SOCIAL, DOMESTIC AND RELIGIOUS LIFE.

(1) *Social and Domestic Life.*—What is the manner of life of the people amongst whom our missionaries labor?

This is not only interesting, but an important factor in the work. Successful missionaries must get very near to the people whom they seek to win for Christ. An air of superiority or indifference, or any indication of revulsion at unsavory surroundings may be fatal to their influence. It is love that conquers, yet how hard it is for intelligence and refinement to come into intimate fellowship with squalor and superstition!

The common life of the people of India has been minutely described by different writers. The following summary may suffice to reveal the social and domestic conditions that prevail:

Village Life.—Nine-tenths of the people of India are farmers, and live in villages for mutual protection and other advantages. There are very few large cities. In the part of India in which our Central India Mission is located there are 17,000 villages. Hence our missionaries have chiefly to do with village life. An average hamlet has fifty to sixty houses.

"A cluster of trees, consisting of tamarind, mango, cocoanut and other useful trees; a group of dwellings, some thatched and some tiled, a small temple in the centre—these surrounded on all sides by about five hundred acres of green fields and a large tank capable of watering these five hundred acres of land for about six months—this is the village." The houses are only one story, have mud walls, and the front wall, although sometimes ornamented, is usually covered with cakes of cow manure, which dry in the sun, and are used for fuel. Cattle stalls and grain-bins surround the house. "A bazaar, or market, stray donkeys grazing, a few starving dogs and an abundance of dusky children in nature's garb complete the picture."

Village System.—India's village system of government has won the admiration of travellers. It is a miniature republic, complete in itself. The "headman" is often illiterate, but exercises the functions of civic magistrate or mayor of a western town. The clerk or accountant transacts the village business, attends to rents, etc. The village priest officiates at weddings and other ceremonies. He is a Brahman and is worshipped. "His blessing maketh rich, but his anger is as terrible as that of the gods." The astrologer, who is sometimes the priest, determines lucky days for reaping and sowing, counteracts bad omens, as a sudden sneeze, the chirp of a lizard or an envious look. The schoolmaster, who is also the priest, sometimes has his class under a tree. In addition, the barber and blacksmith,

and weaver and shoemaker, and potter and goldsmith make up this self-contained and self-dependent community.

House Interior.—There are no chairs or tables. A low stool, a rude cot without mattress, a loose mat for visitors, a few boxes for storing away jewels and other valuables, innumerable earthen pots for boiling rice and other provisions, complete the stock of furniture. Often cows, calves, buffalos and fowl are inmates of the house.

Jewelry.—Both sexes are fond of jewelry, but the women use it most freely. Their toes, ankles, fingers, wrists, arms, necks, noses, ears and hair are adorned according to their wealth and the importance of the occasion.

Food.—Vegetables, fruit, rice and millet are the main foodstuffs. Meat is seldom eaten. Curry and other relishes are freely used. In the morning the farmer takes a light lunch of cold rice and sour buttermilk, and then starts for the fields with his plow on his shoulder, not to return until late at night. The noon meal is usually carried to the field for those who labor there. Neither tables, knives nor forks are necessary. Dried leaves, sewn together and used but once, serve for plates. Water or coffee is poured into the mouth, the cup not touching the lips. Women do not eat with the men, but wait till their lords are through.

Marriages.—There are two ceremonies, one occurring in childhood and the other when the parties are old enough to live together. Being

regarded as so important a part of the Hindu religion, the ceremonies are very elaborate. Like the Chinese funeral, the Hindu wedding is so costly as often to impoverish the family for generations after marriage. A woman is to have no other god on earth but her husband. When he is present she is to keep her eyes on him, awaiting his commands. Her words, her actions and her deportment must give open assurance that she regards him as her god. Should the betrothed or the husband die the condition of the widow is pitiable indeed. Her hair is shorn, her jewels are removed. She is doomed to semi-starvation, shunned as an outcast, forbidden to marry and regarded as abhorred of the gods.

Caste.—Dr. Duff characterized caste as follows: "The great family of man, in the opinion of Hindus, is made up of different genera and species, each as essentially distinct from the rest as one genus or species of birds, beasts or fishes is from another. However closely different birds or beasts may resemble each other in outward characteristics, each kind will keep itself distinct by its food, habits and sympathies. It would be strange, indeed, if the lion were to graze like the ox, or the ox slay its prey like the lion. Ideas somewhat akin to these seem to form the groundwork of the Hindu mind of the prevalent notions of caste, and may help to account for the fact that the points considered most essential in caste are food and its preparation, intermarriage

within the same caste only, hereditary occupation and a peculiar sympathy with the whole caste, which, taking the form of initiativeness, leads an individual Hindu to follow the example of his caste, just as a sheep or a wild pigeon follows the example of the flock. These ideas may so far explain the ground of the local variations observable in the customs and usages of the same caste. In one place a Hindu will consent to do what in another he would peremptorily refuse to do simply because in the former he is countenanced by the example of his brethren and not in the latter."

Originally there were only four castes: the priest, the warrior, the agriculturist and the Sudra, or artizans, etc. They are now extremely numerous, there being, according to the census returns of 1881, 19,044 caste names. Their regulations are very rigid and burdensome. Should these regulations be disobeyed and caste broken, it can only be regained by prostrations, drinking a mixture of the products of the cow, paying a fine, and furnishing a feast.

The evils of the system are many. It has divided society into innumerable cliques, has killed co-operation and individual enterprise. It is one of the greatest hindrances to Christian missions, because it stifles independent thought, binding men hand and foot by custom.

(2) *Religions.*—This is a very large subject, upon which volumes have been written. There are in India's history many great periods of time, each of which had its phases of religious

life. There was, first of all, the aboriginal background; then the Vedic period, when much of their sacred literature was written; then followed the Mohammedan, the Buddhist, the Portuguese and the British periods, all of which modified the religions of India in theory and practice.

There will be no attempt here to describe the theological or philosophical theories of the Vedas of Hinduism, but instead the popular beliefs of to-day, which constitute the faith and produce of over 200,000,000 called Hindus, and amongst whom our own missionaries are working.

Motive.—We worship Jesus Christ, not only because he protects us and provides for us, but because we love and adore him. In India 90 per cent. of the people worship through fear. The Slavs of Russia believed that there was a white god who was good, and a black god who was evil. The good god was supposed to be so good that he did not need worship. The black god was worshipped so as to appease him and keep him quiet. It is so in India. The people are afflicted with demon-phobia. They think they are pursued by malignant beings, great and small, whose delight it is to injure them with plague, famine and disease and every kind of disaster. They worship the evil spirits to appease, and the good to purchase their protection.

Classes of Demons.—The number of these spirits is beyond computation. There are in

the Hindu Pantheon 330,000,000 gods, and they are divided into two classes: (1) Those who were created by the gods at the creation of the world, or by some of the gods at a later date; (2) those that sprang from men and live upon the earth.

Many of the former are monster-shaped, and are compared to palm trees or mountain-peaks, with hideous eyes and mouth open like the jaws of death. They were not evil when created, but had free will given to them, and many of them fell. Some of them are so strong as to make war on the gods. Others, not so strong, delight in the destruction of men, women and children. The good demons, on the other hand, side with the gods and with men, and are in perpetual conflict. The spirit world is thus a great battlefield.

The second class, that spring from men, play the more important part in Hindu worship. They constitute the greater portion of malignant spirits, and are constantly increasing in numbers. A man who does not receive proper funeral ceremonies becomes a restless, homeless, malignant spirit.

It is believed that when a bad man dies he may become extinct, but his vices never die. Each of them assumes a personality and becomes a demon. Hence the legions of foul demons that come into existence daily, such as the lying demon, the gambling demon, the lust demon and the drunken demon. Moreover,

diseases become demons, such as the cholera demon, smallpox demon, typhus demon, etc.

How terrible the oppression of believing that life is surrounded by such countless multitudes of malignant spirits, and ever increasing in number! But there is encouragement in the thought that the opposing army of good spirits is also increasing by a corresponding process.

Food of Spirits.—Men take part in this conflict by making offerings of food. The spirits are very hungry. They especially like blood. They will eat anything. They feed on corpses, vivify dead bodies, or enter the human body when the mouth is open, as in gaping, unless the hand is put up to protect it. They excite the body to frantic movements and produce many diseases. As a spirit may take any shape—a dog, or cat, or serpent—the person so possessed may bark or hiss, as the case may be. The European demons are said to be the worst of all because they will not be satisfied without beef, brandy and cigars.

Abodes of Spirits.—There are supposed to be seven upper worlds, seven lower worlds, and twenty-one hells. The seven higher worlds are peopled by superhuman beings. The next seven are beautiful worlds of groves, streams and birds, inhabited by demons, sprung from men. The descriptions of hell are as horrible as the imagination can produce, such as rivers of blood, dark dense forests whose leaves are sharp swords, and plains paved with sharp

spikes, that must be travelled. Such are the horrors of the future the believing Hindu contemplates.

Hero, Sage and Saint Worship.—The Hindus are pantheists. All beings, they believe, are parts of deity. He is the universal substance, and all things are manifestations of Him. Hence all things have divinity in them and should be worshipped. Heroes, sages and saints have more divinity in them than other men, therefore deserve special honor. They include, specially, kings, warriors, Brahmans and holy men.

Zoolatry.—In all lands, amongst uncivilized races, animals are worshipped. The fact that all life, because divine, is sacred to them, explains this in part. The doctrine of the transmigration of souls also enters into it. An orator or sage may have returned, and may be dwelling in a tree or animal or insect. The great god, Vishnu, in one of his incarnations, was a fish, and again a bear. This thought gives sanctity to life. The serpent is, of all animals, most widely worshipped. Its beautiful markings, its annual rejuvenation—a type of immortality, its silent, stealthy movement and its deadly bite, inspire awe and fear. The cow is the most sacred animal, no doubt because most useful. The monkey, because of its intelligence, stands next. In Benares there is a temple dedicated to monkeys, which are fed by pious pilgrims. We read of a Bengal Raja who celebrated the marriage of a male and

female monkey according to high-caste rules, the wedding lasting twelve days and costing about \$50,000. The elephant, dog, cat and eagle receive their share of homage.

Tree and Plant Worship.—For the same reason trees and plants that have special virtues and that are supposed to be indwelt by the spirits of gods and men, are worshipped.

Water Worship.--This is exceedingly prevalent. No sin is so heinous as not to be washed away by the water of the Ganges. Others claim greater sanctity for the Narbuda River. "One day's ablution in the Ganges will free from sin, but the mere sight of the Narbuda purifies from guilt."

Other objects of worship are endless. The heavenly bodies, fire, rocks, mountains, etc., receive divine honors.

All this is very sad. The sense of need is universal but the Real Helper they know not—

"Shall we to men benighted
The lamp of life deny?"

Home Religion.—In every respectable Hindu family there is an idol-god, made of stone or metal, set on a gold or silver throne. Morning and evening the priest comes and leads in worship. Offerings of rice, fruit, sweetmeats and milk are made to the god, and then carried away by the priest. He rings a bell or beats a gong while the inmates make their obeisance to the god, and then he imparts to them his benediction.

There is no congregational worship. People go to the temple, but it is to look at the idol, which act they believe confers merit. Whatever ceremony there is, is performed by the priest. A man may win the favor or avert the anger of the god by offerings or prostrations, or by repeating the name of the god. Children are called after their gods in order that merit may accumulate by the frequent repetition of the name.

CHAPTER XVI.

STATION AND METHODS.

Dr. Pentecost, who spent nearly two years journeying and preaching there, declares that "The missionaries in India, during the last hundred years, have accomplished more for Christ than the first Christians, under the leadership of the Apostles, accomplished in all Western Asia and Europe during the first century." What share has the Canadian Presbyterian Church had in this work?

EVANGELISTIC WORK.

Beginnings.—In the year 1854 an unsuccessful attempt was made to open a mission in India. No Canadian minister could be found who would accept an appointment, although several had been invited. Accordingly, Rev. George Stevenson, a minister in Scotland was sent, and upon the recommendation of Dr. Duff, settled at Bancoorah, in Bengal. Because of the outbreak of cholera and the Mutiny of 1857, Mr. Stevenson returned to Scotland, and the Mission came to an end. Attention was then turned to the Indians in British Columbia, and not until 1872 was interest in India revived. Two ladies, Miss Rodger and Miss Fairweather, offered their services and were sent, in 1873, to work in North India in

connection with the Presbyterian Church (North) of the United States.

I. STATIONS.

From these beginnings have grown the present Central India Mission, with its seven central stations, which shall now be briefly described in order to avoid repetition in the discussion of methods of work that are common to them all.

1. *Indore*.—Rev. J. M. Douglas arrived on January 25th, 1877, in Indore City, which was chosen as the starting point, upon the recommendation of the missionaries of the American Presbyterian Church. It has been already stated that three-fifths of India is British territory, and hitherto mission work had been largely confined to points within that territory under British protection.

The State of Indore is one of the Feudatory States, and is not a British possession, but the British Government is represented at the court of the Prince Maharajah Holkar by an agent of the Governor-General. The City of Indore has a population of about 83,000, and there the agent of the Governor-General resides. The mission premises are within the British cantonment, and therefore under British protection, and yet within easy reach of the population of the city.

2. *Mhow*.—Before the union of Presbyterian Churches in Canada, in 1875, Rev. J. Fraser Campbell had been appointed by the Synod of the Maritime Provinces as mission-

ary to the English-speaking people of Madras. After the Union, he became a missionary of the Western Section, and began work in the city of Mhow, which has a population of 27,000, and lies about fourteen miles south of Indore. It is a camp town, having a large body of soldiers, in all from five to six thousand, with camp followers, and that number is about to be increased. It is evident that mission work among the natives must be greatly influenced by such an uncertain community.

3. *Neemuch*.—This is another camp town of about 20,000 inhabitants, and situated about 160 miles north of Mhow City. It is in the State of Gwalior, and is ruled by a Maharatha prince named Maharajah Sindhia. This station was opened by Rev. W. A. Wilson, who arrived in December, 1884. It has been his field of labor almost continuously until the present year, when he was appointed to take charge of the evangelistic work in Indore.

4. *Rutlam*.—This is a city of about 31,000 inhabitants and is the capital of a state of the same name. It has the reputation of being unusually clean and attractive for an India city. Mr. Campbell, having given up Mhow, opened this station in February, 1886. It is situated on the railway, about half-way between Mhow and Neemuch, and about eighty miles from each.

5. *Ujjain*.—This is one of the holy cities, being regarded as second only to Benares. The Brahmans are there in great force and have to be reckoned with in mission work. Lepers

gather there in large numbers, partly in hope of alms from pilgrims to the sacred city, and partly because to die in this sacred city will, it is believed, secure blessedness in the world to come. It has a population of 33,000, and lies about thirty miles north of Indore. More or less work was done in Ujjain for a time by missionaries resident in Indore, but the distance was too great to be satisfactory. The first resident missionary was Rev. R. C. Murray, who arrived in India in 1885, and died in 1887. His wife died three months before him. In 1888 Dr. Buchanan succeeded Mr. Murray, and began medical work there.

6. *Dhar*.—This city of 18,000 inhabitants, about thirty-three miles west of Mhow, on a good leading road, stands 1908 feet above the sea level, and is surrounded by several artificial lakes. To Miss O'Hara belongs the distinction of having opened this station, although it had before been visited in district work. Miss O'Hara, who arrived in July, 1895, got a temporary lease of one-half the Dak bungalow (wayside inn). The Prime Minister called and gave assurances of sympathy and assistance in securing land for building purposes. Mr. F. H. Russell and Dr. Buchanan visited soon after, secured suitable sites for hospital and bungalow, and within six weeks the buildings were under way.

7. *Amkhut*.—For many years our missionaries had been coveting work amongst the aborigines of India, but not until 1895 was a definite start made. The Rev. N. H. Russell

and Dr. Buchanan explored the Bhil country on the west side of Malwa, and spent about six weeks amongst the people. This despised race, called "the monkey people" by Hindus and Mohammedans, were discovered to be tractable and responsive to kindness, and it was determined to open a station amongst them.

Dr. Buchanan returned to India, after furlough, in 1897, and settled at Amkhut in the midst of the 218,000 Bhils in that district. The total Bhil population, however, in Central India is much greater.

These are the seven central stations hitherto occupied, extending about 160 miles from north to south. Another line of stations, equally important, could be chosen some miles further east, and many appeals have come that this might be done. The harvest in that region is great, but the laborers are few.

II. METHODS OF WORK.

In another chapter, work by women amongst women and children is described. The discussion in this chapter will, therefore, be confined to work done by the male missionaries, although the two departments are parallel and supplement each other.

Language Study.—The first duty is to acquire the language. Unless a missionary learns to speak to the people in their own tongue, with a fluency and accent that are pleasing, his life-work will be a comparative failure. Interpreters may do in emergencies,

but cannot be taken as substitutes for direct utterance.

Bazaar Preaching.—As soon as a missionary can express himself, even imperfectly, he tries to tell out the message of salvation. One of the trials of the situation is slowness of speech, where there is so much to be accomplished. The people cannot at first be gathered into halls or churches. It is, therefore, necessary to go to them, and preach much in the open air. This is not always easy, especially in the larger places where the streets are thronged. The haggling of buyer and seller, the bustle of people coming and going, the many attempts to turn the laugh against the preacher, the many questions, relevant and irrelevant, are embarrassing. "It requires a ready tongue and ready wit, as well as that mysterious spiritual power that overawes and keeps a crowd in control, to preach effectively under such circumstances." Everyone does not make a good bazaar preacher. The work is easier and less public in quarters of the city, but there the audiences are not so large.

Itinerating.—The masses of the people live in villages and are cultivators of the soil. The missionary packs his ox-cart with tents, medicines, tracts, books and other necessaries, and starts with his helpers to visit three villages. This is the romance of missions in cool weather. The usual plan is to stay a week or more at some central place and from that centre to visit all the villages about, following the trails

from village to village. The forenoons are devoted to this, and the afternoons and evenings to the town where the tent is pitched. Interested persons will make their way to the tent as Nicodemus did to Jesus, that they may inquire as to the way of life more perfectly.

Arrival at a village is announced by barking of dogs. The missionaries make their way to the market place, singing a hymn, sometimes accompanied by a musical instrument, and continue to sing until the people are gathered. Then one by one they try to tell the story. The people sit around chewing betel leaf or cleaning their teeth with a stick. One nods assent. Another strikes his stomach and says, "Will God give us food without work?" They seem to be impervious to spiritual truth, yet not more so than the valley of dry bones to which Ezekiel prophesied. The Word gives life.

Stereoptican Work.—This is an important auxiliary to the work. In the evening, when the people have leisure, they will sit in the chilly atmosphere for hours without interruption, looking at the views thrown upon the canvas, and listening to the explanations given. On entering a village a few photographs are taken that will be recognized by the crowd. These, when thrown on the canvas, excite amazement, and win immediate attention.

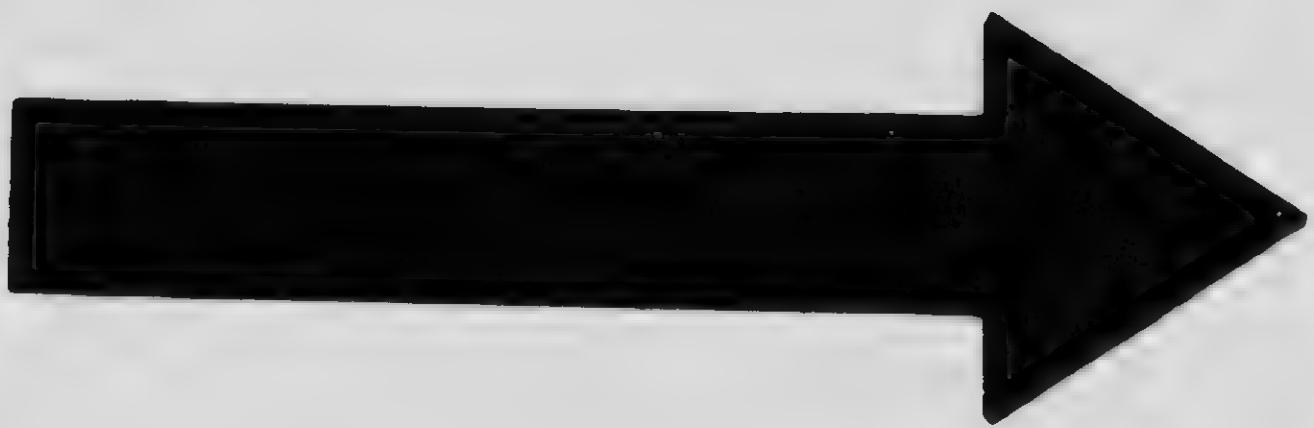
Whilst there is something fascinating about all this, it is not all pleasure. The sun may be so hot as to make tent life unendurable, or the rains may pour, drenching everything, and making trails impassable. Dust storms are

sometimes distressing; officials are unfriendly, and thieves break through and steal. The smells of the locality may be unendurable, the streams of visitors oppressive, and the nights hideous with the howling of dogs, jackals and wolves. Notwithstanding all these inconveniences, touring is attractive as well as important.

Organized Work.—As soon as a few interested ones are secured at any point, a building of some kind becomes necessary. The audience is under better control, and will listen longer when seated. As the congregation develops in size, it is organized as congregations are amongst ourselves. Preaching services, prayer-meetings, Sabbath schools, young people's societies and pastoral visitation differ from similar services in America only in the simplicity and directness of the instruction given.

Results.—All these types of preaching or teaching have been, and are to-day, employed in each of the seven stations above named. Besides an organized congregation in each station, demanding constant care, surrounding villages are visited as time and strength permit. There are eight out-stations that are now permanent in their character, and in which such work is regularly done.

Mr. Wilson spent much of his time in and around Neemuch, and his work is being continued by Mr. Ledingham. In Mhow, the late Norman H. Russell was an enthusiast as to village preaching, and he is succeeded by



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Mr. Harcourt. In Rutlam, Dr. Campbell has taken an interest in this work ever since the opening of that station. Mr. Jamieson, Dr. Woods, Dr. Buchanan, Dr. Thompson and Dr. Nugent have successively done similar work in Ujjain. In Dhar, Mr. F. H. Russell, and in Amhkut, Dr. Buchanan, are at present similarly employed. In Indore, Dr. Wilkie did more or less of such work as educational work allowed, and others, as Mr. N. H. Russell, Mr. A. P. Ledingham and Mr. J. T. Taylor, were associated at different times with Dr. Wilkie, and in special charge of the evangelistic department.

Opposition.—We have spoken of difficulties in connection with the itinerancy and interruptions in street preaching, but a more formidable obstacle in the early history of the mission was the opposition of officials. It will be remembered that the State of Indore is not under direct British rule. The officials of these states were not much affected by Western civilization, and maintained an unfriendly attitude. The difficulty of the situation was increased when the British resident agent of the Governor-General, was not sympathetic. The work went on quietly for a time. Schools were opened; zenanas visited; the Gospel was preached; literature was distributed, and people began to show an interest in the truth. Two young men of good families, belonging to the court, professed faith in Christ, and the day was fixed for their baptism. Friends were aroused. The young men were arrested and

threatened with imprisonment. They fled to Bombay and afterwards to Borsad, where Mr. Douglas baptized them. An order was immediately issued by the Indore Durbar prohibiting street preaching and mission schools, and teachers and preachers were ill-treated. Sir Lepel Griffin, the British Resident, was unfriendly, and would give no satisfaction. Dr. Wilkie carried to the Viceroy of India, at the time, Lord Ripon, the question of the rights of missionaries to do mission work in native states. The decision was in favor of liberty, but the law of liberty was evaded because the Resident was not in favor of missions. The situation was afterwards privately laid before Lord Dufferin, who succeeded Lord Ripon, and he took the opportunity of his official visit to impress upon the officials the necessity of allowing Christian missionaries to do their work without interference. Five years elapsed before the matter was finally settled, but an important victory was won. The sentiments of officials have since changed, and they have at times given friendly recognition and encouragement.

Training Native Agents.—It is not intended nor expected that India should be evangelized by foreign missionaries. The object in view is to raise up within the native Church a native ministry that will do the work there as it is being done in Canada to-day. "Natives, without risk of health, and at little expense, can carry the Gospel where missionaries cannot. They know the language as few foreigners ever

do, and they can from experience understand the difficulties and prejudices of the people as a foreigner cannot. They can eat, sit, lodge and converse with inquirers without arousing suspicion and creating opposition."

Hence the first effort on the part of a missionary is to secure efficient native helpers. In a new mission they are often at first got from other missions, but as soon as converts are gathered the most hopeful are enlisted in the work. The missionary at first endeavors to train his own workers. By and by classes are formed and trained. This training, though very elementary in character, corresponds to that given in our theological colleges. Such classes are conducted in our mission.

CHAPTER XVII.

STATION AND METHODS—Continued.

Educational Work.—In all Christian work the children are of primary importance. The child mind is susceptible of impression, and no less in heathen lands than elsewhere. The illiterate are rarely effective workers. The Holy Spirit ordinarily uses trained agents for His purposes. Dr. Duff said that, whilst the preacher separates a few from the great mass of superstition, the school sinks a mine which shall some day explode the whole system from its foundations.

Primary Schools.—Certain missions receive only the children of Christian families into their primary schools. Others accept all who can be induced to come. With a consecrated teacher, the possibilities of Christian work in schools are unlimited. In a country where so few can read, the teacher is held in high esteem, and his influence extends into the homes from which the children come. This is not only one of the most effective, but, as well, one of the most inexpensive of all mission agencies. Not even a school-house is indispensable. Many schools are conducted in the shade of a tree. Where there is a house but little furniture is required. The children sit on bamboo mats and trace letters and figures with the

finger in fine sand sprinkled on bits of smooth board.

Besides the elementary subjects taught in our own day schools, hymns and portions of the Scripture are memorized. It is never forgotten that they are mission schools, and exist primarily as evangelizing agencies.

In 1901 there were 147,344 primary schools in India, attended by 4,417,422 pupils. Yet this large number is but a small percentage of the population. The masses are yet untaught.

Anglo Vernacular.—These are a grade higher than the primary schools, and are so called because in them the study of English is begun. A knowledge of English not only gives access to English literature, but is an indispensable qualification for government appointments.

There are about 1,800 children of both sexes under instruction in our mission schools now, and the number might be increased indefinitely if teachers and funds were available.

High School and College.—The only High School in our mission is in Indore. It was started in 1885 by Rev. J. Wilkie, by permission of the Council. It afterwards developed to the status of a college, and was received into affiliation with the Calcutta University. It includes all departments of study, from the primary to the university degree, and has in all about 450 pupils. The Rev. R. A. King was appointed Principal after Dr. Wilkie's retirement. Great diversity of view has existed throughout India as to the propriety of expending mission funds in higher

secular education. Dr. Duff and many other able advocates emphasized its importance. Education, they say, undermines the false theories upon which the Hindu religion is based, and thus paves the way for something better. This is admitted, but it is contended that unless this secular education is followed up by Christian teaching, other more formidable beliefs will take the place of Hinduism, and the Christian Church will have to do all the undermining over again. Hence the real danger lies in not making the evangelistic work keep pace with the educational.

Sabbath Schools.—Day schools of all grades are on Sabbaths converted into Sabbath Schools. Besides these, others are sometimes conducted on verandahs, or under the shade of trees, or, in cool weather, in the sunshine. The children are attracted by the singing of hymns, Bible stories, illustrated cards and papers. They acquire a knowledge of the Scriptures, become familiar with the nature of Christian worship and of the Lord's Day, and learn to trust in Him who can save.

Industrial Schools.—For many years industrial schools were conducted in some missions, but since 1890 they have greatly multiplied, owing, chiefly, to the stress of the famine. In 1897 famine was severely felt in the country lying to the east of our mission, and about 350 children were received at the various schools from the afflicted districts. In 1901, a terrible famine struck the Province of Central India, which for a hundred years had been exempt

from such visitation. Every station found itself confronted with the problem of caring for large numbers of children. These were terrible times. Homes were blotted out. Multitudes of starving men, women and children wandered in search of food. Carloads of them were sent to other outside missions which had proffered aid. A large percentage died in spite of all that could be done in their behalf. Over 2,000 were received by our mission, and about 1,200 remained after the feeble had passed away, and others had escaped or returned to friends. It became necessary not only to feed and educate but to train them in some handicraft by which they could become self-supporting. To that end, the boys were concentrated at Mhow, and the girls at Neemuch. Suitable buildings were then erected. Besides receiving regular day school instruction, they are being trained in weaving, blacksmithing, carpentry and gardening. Christian work amongst these children has been more than ordinarily fruitful. Large numbers have been baptized on the profession of faith in Christ, and it is expected that considerable numbers of them will become active workers. They have learned from experience what Christian love means, and their hearts are responding. The Rev. J. T. Taylor is in charge of this industrial work, assisted by Rev. D. G. Cock.

In Rutlam the printing-press is used as an industrial agency, and Dr. Buchanan, amongst the Bhils, has had 2,500 employed in road

construction work during the famine distress. This not only saved life by giving employment, but, what is better, saved souls, by illustrating the spirit of the Gospel of love. The erection of mission buildings was utilized to the same end. The Rev. W. G. Russell was associated with Dr. Buchanan for a time, but has now been transferred to Ujjain.

Normal Classes.—In connection with the Indore College a Normal School Department has been established. The number of village schools that might be opened if teachers could be secured is practically unlimited. The importance of such schools is so great that in some missions heathen teachers are employed, who conduct the schools under the supervision of the missionaries. Whilst that is a doubtful policy, it is desirable to secure the largest possible number of competent teachers, and the Normal Classes are useful to that end.

Christian Literature.—This is a department of vast proportions and importance. When it is remembered that a million youths are sent out annually from the schools with ability to read some English, and that they have but little literature of their own, and that what they have is unwholesome, the magnitude of the task of providing Christian literature can be in a measure appreciated. Much is being done. Tract Societies have published many millions of copies of their own publications. In our own mission there is a tract depot where Bibles, as well as other literature, are kept for sale. Colporteurs visit the villages and sell

large quantities. Missionaries in touring carry large supplies with them, and thus large distribution is effected.

The Printing Press.—This was originally established in Indore, and was afterwards removed to Rutlam, where the Rev. F. H. Anderson is at present associated with Dr. Campbell in its management. There have issued from the press year after year large numbers of tracts in English and in the vernacular, as well as books and pamphlets written by our own missionaries. The press published for years *The Indian Standard*, an English journal, and still publishes *Gyan Patrika*, a vernacular newspaper with an English department. It is not easy to exaggerate the importance of furnishing suitable literature, especially in view of the fact that anti-Christian literature is diligently circulated by the opponents of Christian missions.

Medical Work.—When Jesus was on earth He ministered to the sick. A Hindu who was asked what he feared most from Christian missions, replied: "What we really fear is your Christian women, and we are afraid of your medical missions, for by your Christian women you win our wives and by your medical missions you win our hearts, and when that is done, what is there for us but to do as you say?"

In April, 1903, there were in India 258 medical missionaries, 109 men and 149 women. Through the "Countess Dufferin Fund" hundreds of native women are in training at

medical colleges in all parts of India. Yet it is estimated that when all that has been done, not 5 per cent. of the population has been reached by the present system of medical aid. Even in the great cities, where there are hospitals and dispensaries, more than half the people die unattended in sickness. All missionaries have made more or less use of simple remedies, and to good advantage. When itinerating amongst the villages relief can be given to many sufferers and by that means interest secured in the good news they have to tell concerning the Physician of souls.

Dispensaries.—Large numbers of patients come daily to dispensaries for treatment. Before medicines are given, religious instruction is imparted. After examination by the physician, patients are passed on with a prescription to an assistant, who dispenses the medicines. On the prescription cards Scripture texts are printed, and these are taken into the homes, and sometimes prove to be seed cast into good soil. Dr. Campbell has had a dispensary at Rutlam since the opening of work there. It was hitherto in charge of a Christian native assistant. Dr. Waters, recently appointed, has now charge of all medical work at that station.

Hospitals.—Hospitals are more effective than dispensaries, because patients can be kept under continuous treatment. The only hospital conducted in the mission by male missionaries is at Ujjain. It was built by Dr. Buchanan, and is now in charge of Dr. Nugent.

The upper story is used for wards and the lower for reception hall and office. The hall, with adjoining verandah, is also used for Sabbath School and other religious services. It was there that Dr. J. J. Thompson exercised his brief and unselfish ministry.

At Mhow.—The presence of so many orphans at Mhow required special attention. In the fall of 1902 Dr. George Menzies, because of his mechanical tastes and interest in children, was appointed resident physician, specially in connection with the orphanage. He entered upon the work with enthusiasm, but within one year was smitten with plague and died. A few weeks later, Mrs. Harcourt was carried away by the same dreadful disease. The death of these two valued and devoted missionaries, so soon after the death of Rev. Norman Russell at the same station, made a sad break in the staff already too weak. They were faithful in their lives and their works do follow them.

Leper Asylum.—There are in all India about 500,000 lepers. Their distressing helplessness evokes sympathy amongst Christians everywhere. As a considerable number live in Ujjain, Dr. Buchanan became interested in them. When they assembled for aid and instruction at the dispensaries, objections were raised by the authorities. He, therefore, built a few small grass huts in a plot of ground set apart as a cemetery for native Christians.

Mr. William Henderson, of Toronto, secured, in response to announcements in the *Faithful Witness*, which he edits, funds sufficient to

erect a leper hospital at Dhar. It is to be associated with the memory and name of Mrs. Henderson, who during her life-time was interested in work amongst the lepers, and it will be administered in connection with the Dhar Mission. Leper missions throughout India have been fruitful in conversions, which fact stimulates the sympathy naturally evoked by such helpless suffering.

Results.—It is never possible to place on paper the results of a mission. That there are good premises secured at seven central stations and over five hundred communicants enrolled at these stations; that there are nearly two thousand children under instruction; that medical work is being done and tens of thousands of patients ministered to annually; that surrounding villages are being visited and literature distributed and the Gospel preached, are all very important, but these are only a small part of the work. More significant is the changed attitude of the masses toward Christianity. A native prince, Harman Singh, said in London: "There are many who put the question, 'What good are missionaries doing in India?' I say, without hesitation, that had it not been for the knowledge that had been imparted by these humble, unpretending men, not English laws and English science, no, nor British arms, would have effected such changes in the social condition as is evident to all observing men in these days. Do we look back to the work done by such eminent men as our most distinguished statesmen, Lord

Dalhousie, Lord Canning, Lord Lawrence, Lord Ripon, or even the present grand representative in India, Lord Dufferin, for the new light, that has been shed over that dark continent? No, we look back to the time when such men as Marshman and Carey, and pre-eminently that great and learned man, that devoted servant of Christ, Dr. Duff, first introduced that mysterious little volume, the Word of God, which shows a man the secrets of his own heart and tells him how he can be reconciled to God, as no other book does."

This is but one of the many testimonies to the value and ultimate success of mission enterprise. It needs but to be pushed more vigorously and backed up by prevailing prayer. India is the most difficult mission field in the world, yet to God all things are possible. There is room for every type of worker, only all should have a passion for the salvation of souls, and should be endowed with power from on high. "Come over and help us!"

CHAPTER XVIII.

HONAN.

REV. JOHN H. MACVICAR, B.A.

The Hwang Ho, stained yellow by the rich loess through which it flows, gives to this province of North China its native designation. Honan literally means "South of the River," though, as it happens, the precise field in which our missionaries labor really lies north of the Yellow River. It is an historic region. More than a thousand years before Christ, at the spot where now stands K'ai-feng Fu, the capital of Honan, lay the original "Middle Kingdom," so called because it was surrounded by all other then existing states. As empire spread this name spread with it, till in current native speech it has come to be the popular title for the entire territory of China.

Because of the apocryphal phenomenon that a stick planted in the ground at K'ai-feng Fu fails to throw any shadow, the Honanese are persuaded that Honan is the exact centre of everything under heaven. Apart from that extravagant claim, it is certainly a famous seat. Seventeen times in Chinese history the situation of the capital has been changed, and seven of these times the honor fell to Honan.

Here was the native state of the founder of Taoism. Here Confucius had a notable debate with Lao-tsi. Here Buddhism was originally introduced from India. Here the first attempt was made to write a history of China. Here the plain shook beneath shocks of battle in which Honan "braves" defended the empire. Here, about the time of Noah, "China's Sorrow"—as the Yellow River is called, because of the disastrous frequency with which it has changed its channel—broke its banks and created a terrific deluge. Here, something like a Tower of Babel was once attempted.

The mineral resources of Honan are great. The coal-fields cover an area of ten thousand square miles. Very fertile is the loess soil. Two crops are gathered regularly every summer. The ground rarely, if ever, lies fallow. The staple food is millet, rice being a comparative luxury, enjoyed only by the wealthier classes, and during the period of the second crop the unfenced, roadless land is usually converted into an enormous kitchen-garden. There are no isolated farm-houses. The farmers, for the sake of co-operation and mutual protection, live together in walled villages; and during the harvest time the shops in some of the larger towns even are closed to permit all hands to go out into the fields to take in the crop. In place of regularly constructed roads between the different points, the traffic passes along deep-rutted tracks that squirm and wriggle in studied confusion to baffle pursuing demons, whom the natives

believe incapable of travelling save in straight lines.

The population is dense. In Canada we have at present only one and a half persons to every square mile. In Northern Honan there are 520 to the square mile. Solitude is all but unknown. Someone is likely to be met almost everywhere. Leave the teeming cities, and the plain is found to be crammed with smaller centres of population. One of the missionaries in preparing a map of Northern Honan, inserted less than half the actual number of villages (20,000) in the various prefectures, and his big tinted sheet looks as if pepper had been sprinkled all over it. From this, some idea may be obtained of the vast multitudes within this limited territory to be reached by the Gospel. They number upwards of eight millions. With the present staff of workers that means one ordained missionary for every 800,000 persons. Well might Hudson Taylor say to one of our workers, on the eve of his departure for this field, "The Canadian Church must enter Honan on its knees"!

That might have been said of any field. There were special reasons for saying it of this. At that time Honan, second only to Hu-nan (which means "South of the Lake"), was counted the hardest Chinese province in which to gain a missionary foothold. The rowdy element was so fierce that, apart altogether from the excitement caused by a religious "invasion," the Governor was constantly appealing to Peking for more troops to keep

order; whilst the higher classes, proud of the ancient distinction of their province, were bitterly insulated, and resented every attempt at the enlightenment of the people. When famine raged, the ruling classes in K'ai-feng Fu persuaded the populace that it would be more honorable to starve to death than to accept food from the hands of foreign devils. In such a region work could be established only with the certainty of riotous resistance.

Yet a little band of young men and young women in Canada, whose missionary zeal had gone on fire during their college life, and had set that of others burning, turned their faces towards this particular citadel of Chinese conservatism and resolved to take it. They were seized with a determination to secure a full entrance for the Gospel in the north of this province, as the China Inland Mission already for fifteen years had done in the south. The way it came about was this: Early in 1886, the students of Queen's College, Kingston, began to talk seriously of sending a missionary of their own to represent them on the foreign field. Before they had matured their plans, the Alumni Association of Knox College, Toronto, in the autumn of the same year, took up a similar proposal, and selecting Honan as a field because of its spiritual destitution, appointed one of their number, Rev. Jonathan Goforth, as their missionary. Queen's College Missionary Association immediately followed with the appointment of Rev. James F. Smith, M.D., and in quick succession the Foreign

Mission Committee appointed William McClure, M.D., and Rev. Donald MacGillivray, M.A., B.D., to join them. From time to time this little force was strengthened by the arrival of others.* An interesting feature in connection with their support was the readiness of particular individuals and congregations to become responsible for particular salaries and outfits. As time went by several of the workers died and others were obliged to abandon the field through ill health. Those remaining have carried the work to a point of appreciable encouragement and success. With regard to the personnel of the staff it deserves to be noted that the efforts amongst women and children have been diligently prosecuted not only by the single ladies, but by the wives of the missionaries.

The first arrivals settled down at Chefoo, on the coast, to learn the language; but as soon as possible, on discovering how different the dialect spoken there was from Honanese, they drew nearer to their base of operations, moving to P'ang, Chwang and Lin Ch'ing, in the Province of Shantung, where in every way

* Rev. Murdoch Mackenzie, Rev. John MacDougall, B.A., Rev. John H. MacVicar, B.A., Miss Jennie Graham, Miss Margaret I. MacIntosh, Rev. W. H. Grant, B.A., William Malcolm, M.D., Miss Lucinda Graham, M.D., Rev. Kenneth MacLeunan, B.A., Rev. Alexander Mitchell, B.A., Rev. James Slimmon, Rev. James Menzies, M.D., Miss Jean I. Dow, M.B., Miss Mina A. Pyke, Rev. John Griffith, B.A., Percy C. Leslie, M.D., M.R.C.S., Rev. Thomas Craigie Hood, Rev. James H. Bruce, B.A., Rev. Harold M. Clark, B.A., Rev. George M. Ross, B.A., Miss Minnie E. Robertson, Miss Isabella MacIntosh, Rev. Joseph Annand Mowat, B.A., and Rev. Arthur William Lochhead, B.A.

they were encouraged and helped in their preparation for future work by the missionaries of the American Board of Commissioners for Foreign Missions. At once tours of inspection, and later on—as facility grew in the use of the language—medical and missionary tours, were made into Honan, with varying reception, sometimes friendly, sometimes hostile. A Presbytery was formed, and the three leading Fu cities, north of the Yellow River, were selected as desirable centres for work. A general policy was adopted, with a view to secure depth in the results of initial evangelistic work, and to establish from the beginning the principle of native self-support. After futile efforts to get into the Fu cities, the missionaries were only too glad to secure premises anywhere they could, and in 1890 succeeded in gaining a foothold in two market-towns, Ch'u-wang and Hsin-chen, which they held in the face of opposition that assumed a chronic form of menace and riot. After every disturbance the missionaries resolutely stood their ground and bettered their position, steadily winning the good-will of the populace. They set to work to perfect themselves in the Honanese dialect, to familiarize themselves with their territory, and in general to develop their plans for future operations, always keeping in sight the prestige and influence which settlement in the larger centres would afford and the avenue it would open to smaller places. Step by step their careful movements have progressed, and now, after patient waiting and prayerful dis-

cernment of the leadings of Providence, the original plans laid by the mission staff have been realized, and main stations are established at Chang-te Fu, Wei-whei Fu, and Hwai-ch'ing Fu, where the missionaries reside. In connection with each of these centres there is a growing chain of out-stations through which, by native evangelism, under the supervision of the missionaries, the operations are spread over the entire prefecture or district ruled by each city. These operations extend as well into six sub-districts in adjoining portions of the Province of Chihli, which, by missionary comity, are recognized as belonging to the territory worked by our Church. As yet it may seem as if it were still "the day of small things," though those who look back to the start can see a great advance all along the line. The time may not be far distant when hundreds and thousands at a time will seek entrance to the Church. In the meantime the missionaries have aimed at quality in their work rather than quantity. They have realized that the stability of the superstructure will largely depend upon the thoroughness of the foundation which, by the grace of Christ, they have been permitted thus far to lay.

From the beginning every encouragement was given to the natives to visit the missionaries in their homes, and sometimes as many as a thousand would come in a single day to gratify their curiosity. The value of the standing object-lesson of a Christian home in the midst of heathendom cannot be exaggerated. Chinese

morning worship, as conducted in each compound, has always been of a more extended nature than family worship ordinarily in Christendom, and has contributed not only to the deepening of the spiritual life of the Christian natives about the missionaries, but has proved an opportunity for evangelizing the convalescents in the hospitals. At each centre of work, in close association with hospital and dispensary work, a street chapel has been open daily. The relation of the medical work to the evangelistic work has been intimate. It dispels prejudice, wins friends and opens hearts and minds. A typical native doctor, wearing astride his nose huge-rimmed spectacles, is in the habit of treating patients with medicines concocted indifferently from herbs, spiders, worms, snakes, wasps, centipedes, scorpions, toads and alleged tigers' bones. The methods of the missionary doctor, more especially in the department of surgery, afford a marked contrast to these crudities, and in their results inspire deep confidence. Some of the operations performed for the removal of tumors and restoring sight to the blind, bulk large in the eyes of the people, and prove to be "signs and wonders" quite as impressive as those which accompanied the propagation of the Gospel in apostolic times. The first convert in North Honan, Chou Lao-ch'ang, was an old man who had been blind for years and had received his sight through an operation for cataract performed by Dr. Smith. There have been others not a few who have been brought to

"see Jesus" in this way, and who still "endure as seeing Him who is invisible."

An important department of the work is touring, including periodic visits to fairs and festivals. By this means the Gospel is carried far afield. At present there are some sixty points where Christians reside. At some of these the natives themselves have erected chapels in which to worship; at most, the services are held in their homes. During tours large quantities of Christian literature are sold. The Chinese respect for anything written or printed is so preternatural that many of them who cannot read will buy the missionary's books, and taking them to their village homes, will ask the chief scholar there to read them aloud, and in this way, long after the missionary has passed on, his message remains and is repeated at many small centres. Our staff have all along exercised a supervision over various Bible Society colporteurs working within their territory.

The steady aim of each worker in Honan is to multiply his influence through native evangelism; consequently much attention is devoted to station-classes, in which the natives receive instruction in Scripture truth and systematic drilling in effective modes of work. A start has been made in educational work, the mission having adhered so far to the policy of building the school upon the church, rather than the church on the school; that is, providing educational facilities for the children of converts rather than attempting in day school

work the evangelization of heathen pupils. It is impossible to say how soon, with changed conditions in China, this policy may be modified or even revolutionized, for hitherto the staff have more than once abandoned their preconceived plans to follow the leadings of Providence.

In the work so far accomplished there has been cheering progress. The solidity of the results has been thoroughly proved by the terrible shaking which, in the summer of 1900, the missionary cause received in the Boxer convulsion. Whilst the Church at home prayed fervently our missionaries effected their escape southwards, over an unfamiliar road, to Hankow, in a caravan of thirty-one carts, which included some Europeans in the service of the Peking Railways Syndicate. The ladies and children suffered many discomforts, and at scarcely any point was the trip free from suspense and peril. The climax of horror was reached when, at one stage of the journey, they were attacked by a mob, armed with guns, swords, spears and clubs. Mr. Griffith and Mr. Mackenzie were slightly injured. Mr. Goforth received an ugly gash in the back of his head, and Dr. Leslie, who was hacked more than a dozen times, received two serious wounds, one severing the cords in the back of his right wrist, and the other severing a tendon in the right leg. Without money and without food, callously denied the necessities of life for which they begged, the party proceeded in utter helplessness, at times becoming separated, and

through mysterious providences finding one another again, frequently harassed by the threats of their carters to go on strike, and informed from point to point along the road that orders had come from Peking to murder them all, with children sick and one dying on the way, they pressed on, and after fourteen days of peril, completed the cart journey of 350 miles. They then embarked on a small fleet of house-boats, and to their relief were met one hundred miles from Hankow by a steam launch sent out by the consuls to look for escaping missionaries. This towed them to safety. When they reached Shanghai they hastened to put on record the supreme feeling of the hour: "*Resolved*.—That we, the members of Honan Presbytery, as our first act after the recent terrible events, do hereby express our profound gratitude to God for His marvellous deliverance, whereby every member of the mission escaped safely to the coast; and we do hereby solemnly re-consecrate our lives to God's service for the salvation of China."

Since the resumption of the work after the Boxer troubles, greater progress has been made than ever before. The converts came out of the fire as true gold, their worth fully demonstrated. The value of the patient, painstaking methods of the missionaries has been likewise shown. And now, with new openings and increased facilities created by railway construction, and the general change of front on the part of the official classes, no matter what difficulties may still lie in the path, the future glows with promise.

CHAPTER XIX.

MACAO.

REV. A. B. WINCHESTER.

1. *Macao*.—(A-Ma-ngau—goddess.) A-Ma's harbor—popularly called O-Muun by the Chinese—is a Portuguese colony, running S.S.W. from the large island of Heung Shan 22 deg. N. lat. and 132 deg. E. long. Heung Shan is on the western side of the estuary of the Canton or Pearl River.

The Macao settlement is shaped like a huge tongue, with one side scooped out to form the magnificent harbor. About one and a half square miles in extent, the extremities of this picturesque peninsula rise up in bold, rocky eminences 300 feet high, like the piers of a projected Titan's suspension.

The old-fashioned forts, artistically effective, though defensively obsolete, overlook a quaint, drowsy town of flat-roofed houses, many-hued as the rainbow and embellished by the wide, white, arched porticos.

Historical.—For well nigh a century Protestant missionaries and translators have found under certain conditions—delimited by jealous priests—a quiet and salubrious retreat alike from the summer heat and the not infrequent

embroilments, interneccine or international, of China.

The missions of the London Missionary Society, the A. B. C. F. M., and the American Presbyterian Church (North) were all practically begun in Macao.

All these found an asylum or a workshop at Macao for periods in their history:

Robert Morrison,	1807,	L. M. S.,	First Missionary.
William Milne,	1814,	"	First translator of the Scriptures in Chinese.
Wm. H. Medhurst,	1822,	"	
E. C. Bridgman,	1829,	A. B. C. F. M.	
David Abeel,	1829,	"	Founder of W. M. S.
S. Wells Williams,	1835,	"	Author & Publisher.
Peter Parker, M.D.,	1834,	"	First Medical Miss'y.
Dr. Hobson,	1839,	"	First hospital in China at Macao.

2. *The Rationale of our Macao Mission.*—Why a mission at all in such a limited, corrupted and pre-empted field as Macao? The name does not designate the field where the real work is to be done. Macao is only the porch to the great house wherein dwell the millions for whose salvation we have avowed it our yearning desire and purpose to seek. Our answer, then, is:

(a) Because of the multitudes there that need the Gospel. The delta enclosed by a line drawn from Macao west to Yeung Kong, north to the West River, east to Canton City, and south to Macao, is one of the most fertile and thickly populated spots to be found on this round globe. Within these boundaries, ninety

miles long by fifty miles wide, many millions find homes. Dissected and intersected by creeks, canals and rivers, there is not a city, town, or village but can be reached by water. The population live principally in large villages, yet there are many large cities as, for instance, following a nearly straight line from Macao to Canton, not more than eighty miles, we find the following urban centres, viz., Tong Ha, Heung Shan (150,000), Sin Lam (300,000), Shun Tuk, Kan Kong (1,000,000), Ch'an Tsun (100,000), Fat Shan (500,000), Canton (1,500,000). All the Chinese in Canada come from the delta just described, and principally from the three sea-board districts, viz., Sun Neng, Sun Wui and Heung Shan. The last named is that upon which our Church has begun her Christian and intensely urgent service.

(b) Kwang Tung's (or Canton's) twenty millions are more easily accessible, and in some respects more hopeful, than any other province in China. They are better acquainted with foreigners, their province having been open to Western commerce long before any other part of China, and their sons have been coming and going between China and America for the past half century. In the first thought of a Macao mission it was this last named feature which was prominent. That is to say, in order to make our Chinese work in Canada more effective and permanent, it was necessary to establish a connection with the home-land of our converts and catechumens. There is one hoped-for

result of this union of our mission schools here with the Macao Mission which is very important. I refer to the native instrumentality in evangelizing the millions of Canton and of China. In round numbers there is about one Protestant Church member in Canton Province for every five thousand of the population. This is above the mark, but will serve for illustration. It is as though Toronto, with a quarter of a million people, had only fifty members of the Church.

Our missionaries, who are so few in number, cannot preach to a thousand people to-day and then go to another spot and preach to a different thousand to-morrow. They must preach to, and teach, patiently and continuously, a comparatively small number. When, then, will they be able to reach with the Gospel such a host? Never! It is simply impossible. Must they then die without the Gospel? Many shall.

Our hope is in the native Christians, and especially those who have had the advantage of the larger Christian education which their residence in this country has given them. In the work of the Apostle Paul—a safe and inspiring model, surely—we see distinctly two stages, first the initial and then the organizing stage. He travelled about with some companion, preaching wherever he went, in the formative period. But when converts were gathered he organized them into churches, appointed elders, deacons, and pastors, and henceforth worked through the churches. He not only ordained native helpers, who had been

instructed by him, but he committed to them the same work as he had done. (See Epistles to Timothy.)

Our missionaries are following this model. Many men who have been brought to the knowledge of Christ in this country have been of the very first service in opening up new villages and towns to the Gospel. Rev. Ng Man Hing, who has been faithfully preaching the Gospel in British Columbia for the past nine years, was taught the way of salvation in California mission schools and was converted through the instrumentality of a Chinese brother who when in San Francisco first saw the Lord. Mr. Ma Seung, who is Rev. Mr. Ewing's efficient helper at Victoria, was converted in our own mission under the ministry of our devoted missionary, Mr. L. W. Hall, at Union Mines. Mr. Lo Cheung, our faithful colporteur, who was drowned four years ago, was converted in our mission at Victoria. When I was in Canton, in 1894, the leading missionaries told me that some of the best openings and some of the most fruitful of their stations were opened for them by Chinese converts who had come from America.

Ching Kwan Tsing, pastor at Ping Lam, is, I understand, a convert of our Montreal Mission; and if the Dr. Lin, who is assisting him at Macao City, is the Rev. Lin Yik P'ang, M.D., then I knew him very well in British Columbia.

If space permitted it were easy to cite a number of specific cases of large spiritual

results in China, won through Chinese who were converted in this country. I must, however, conclude with a mere outline of the mission at Macao.

3. The Macao Mission was organized by Rev. W. R. Mackay, B.A., who, with Mrs. Mackay, arrived at their destination on October 31st, 1902. Mr. and Mrs. Mackay have been applying themselves diligently to the study of the language, but they have also managed to crowd the hours with many important activities. For six months last year, giving one hour a day, Mr. Mackay taught a very interesting class of Chinese boys in the Christian College, located temporarily at Macao. Mr. Mackay began work at Ping Lam, a village of from eight to ten thousand people, eighteen miles from Macao, nearly a year and a half ago. Ching Kwan Tsing, a native, and a revered elder of the village, is the helper in charge. A school has been opened at this village also, with Mr. Yin Ping, an Australian convert, as teacher.

Mission premises have been secured at Shek Kai, with needed buildings thereon. A chapel is being built at the time of writing. Altogether, this property will cost five thousand Mexican dollars, three thousand of which were subscribed by Australian Chinese Christians, and two thousand by Knox Church, Toronto. The new church is to be called Knox Chapel.

Speaking of the opening of two new villages, Mr. Mackay writes, in his last letter, as follows: "Sha Chung, which, with another village, has

about two thousand houses. . . . A Chinese friend went with me, who is a native of the village. He told me that he thought *every man in the village had been abroad in Australia, the United States or Canada.* He further said that as many as fifty from that village had been or are now in Canada."

Mrs. Mackay has also been busy. With two other ladies she has opened an English school for Chinese girls. The ladies give one hour a day each, the Chinese teacher filling in the remainder of the school time.

Mrs. Mackay also oversees a school for Chinese boys, directs a Bible-woman, visits Chinese homes and conducts a weekly meeting for Chinese women.

There is a poetic fitness in the appointment of two ladies—Dr. Little and Miss Dickson—who are now *en route* to Macao, to this field, for the missionary who succeeded in arousing the women of England to lay the needs of Oriental women to heart—Rev. David Abeel—exercised part of his ministry in Macao. And it surely was more than an accidental synchronization that the year of the first Women's Missionary Society was the year of the accession to the British throne of the noble, wise, Christian Queen—Victoria, of tender and ineffaceable memory.

I do not doubt but that when their work has had reasonable time to develop and expand, our missionaries will have many souls for their hire. May we realize the opportunity to assist our missionaries in Macao, by our service on

behalf of the Chinese in Canada, by our gifts, and, above all, by our qualifying ourselves for that most potent, almost omnipotent service, intercessory prayer.

"With all prayer and supplication, praying at all seasons in the Spirit."—Eph. 6. 18.

"Ye that are the Lord's remembrancers, keep not silence."—Isa. 62. 6.

CHAPTER XX.

LITERARY WORK IN SHANGHAI.

REV. JOHN H. MACVICAR, B.A.

Few tasks in connection with the evangelization of China are more important, and at the same time more difficult, than that of conveying to the people, in their own idiom, on the printed page, an accurate knowledge of the potent facts, thoughts and principles which have become the heritage of the outside world. So peculiar is the genius of Chinese spoken and written speech that it is not easy to find terms which will adequately and immediately convey the sense intended, and it often becomes necessary to paraphrase and illustrate, rather than to attempt literal translation. Scholarly resourcefulness, with a rich, precise vocabulary, and more than ordinary powers of discrimination and adaptation, are indispensable.

Eminently qualified for the performance of this hard task is the Rev. Donald MacGillivray, M.A., B.D., whose attainments in the Chinese language, after a decade of diligent service in Honan, were recognized in 1899 by an invitation from the Society for the Diffusion of Christian and General Knowledge in China to become a member of its select staff of regular translators. During the few years that have elapsed since

our General Assembly gave him permission—under the continued support of our Church—to assume this work, he has achieved results that others might have despaired of overtaking in a life-time. Besides revising a Chinese dictionary, acting in Shanghai as one of the regular preachers in Mandarin, and editing a department in a periodical published in English, known as *The Chinese Recorder*, he has contributed to the Society's publications some sixty volumes in Chinese, including Principal Grant's "Comparative Religion," Andrew Murray's "Spirit of Christ," "The Old Man's Home," "Eighteen Christian Centuries," "Parables from Nature," Bushnell's "Character of Jesus," "Darkness and Dawn," "Tribulations of the Church in China," "The History of Canada," "The Kingdom of God," "The Divine Origin of Christianity," "The Story of the Eclipses," "Fifty Years of Science" and "The Church of the Catacombs." In view of the wide circulation which these and other works receive, it is little wonder that the enthusiastic translator should say of the Society that it goes forth "not as a solitary sower, with handfuls of good seed, but myriad-handed, scattering millions of seed, the harvest from which we shall in due season reap if we faint not."

There are two ways in which the activities of this organization are effective as an auxiliary to direct evangelistic work: (1) In the deepening of the spiritual thought and life of the native church and (2) in the dissipating of ignorance and prejudice outside of the Church.

In view of the fact that the real hope of China lies in native evangelism, it would be folly for the missionaries to be content with merely gathering in converts. They must instruct them. They must train them. They must drill them. They must inspire them to hard, systematic study in order to a thorough mastery of Christian principle and practice. Above all, they must seek to deepen their spiritual conceptions and secure among them a recognition of the infinite complexity of the "simple Gospel," as touching every phase of individual, social and national life. In order to this a comprehensive Christian literature needs to be available. Every missionary organization in China is in a position to appreciate in that connection the service which this Society renders to the native Church.

But it occupies, as well, a position of no insignificant strategic importance in the campaign of Christian enlightenment that has been in progress outside the Church. Founded in 1887, the Society has made encouraging progress in its efforts to influence a class who have not been easy to reach by ordinary missionary methods—the present and future rulers of the empire. The General Secretary, Rev. Timothy Richard, D.D., has long and earnestly contended that with regard to the diffusion of Christian and general knowledge in China, if the water is turned on at the highest point of the plain, by gravity alone it will run all over the land. To reach the official classes is at

least to reach those who, through past unwillingness to receive light from Christian lands, have been largely responsible for stagnation, corruption and turmoil in the empire. Consequently the publications of the Society have been systematically distributed at the provincial capitals where most of the mandarins reside, and where, periodically, in large numbers, the literati gather, as well as at the two hundred centres where are conducted the regular competitive examinations for the civil service.

The influence of this work has varied. At times it has been as unobtrusive as the secret growth of seed after it has been cast into the soil. At other times it has appeared visibly above the surface. At all times much of it is undoubtedly maturing for a genuine harvest. In the Reform movement, which began in 1895, the Society's publications leaped conspicuously to the front. They were bought up eagerly by officials who previous to that epoch would have scorned to have received them as a gift. The presses clanged incessantly, but could not run the sheets off quickly enough to satisfy the demand. Pirated editions began to multiply. The emperor himself became interested, ordered many of the publications, and studied them. The object of this reform movement was the introduction of Western methods. The Society, in everything which it issued, kept prominent the Christian ideal as the real secret of any progress that may have been attained through the adoption of these methods in other lands.

At last, in 1898, from his dragon throne, with the usual vermilion pencil the Emperor issued edicts in favor of reform, which led to the *coup d'etat* by which he was thrust aside, and the Empress Dowager, the widow of a former emperor, came to power, with her imperious acts of beheading conspicuous reformers, summarily imprisoning others, banishing and degrading many more. Two years later, the world stood aghast at the Boxer uprising. For sixty days, by instruction of the government, a thousand foreigners and three thousand native Christians were besieged in Peking. All over the land imperial couriers raced at break-neck speed with orders for a universal massacre. Frightful scenes of carnage were enacted. Hair-breadth escapes were effected by some—others fell at their post. So far as workers from outside were concerned, missionary operations had to be suspended; but the native Christians, with admirable fortitude and constancy, in the face of a heartless butchery of forty thousand of their number, stood for the most part firm, and by their lives and testimony even led new converts, in the midst of the convulsion, to declare themselves for Christ.

Whilst a number of causes may have contributed to this Boxer uprising, there can be no doubt that the chief motive of it was dread of the outside world. One encroachment after another on the integrity of the empire had been made by Christian powers. All Christendom was ringing with confident talk of a

near "partitioning" of China. The native officials through foreign newspapers and other sources, kept themselves informed of this world-wide conspiracy. Their suspicion was intensified against all outsiders who in any capacity lived within their territory. They mistrusted the diplomatic relations of the powers. They dreaded the steady extension of commerce. They misunderstood the nature of the missionary propaganda. The knowledge which they gained of human nature within their own realm made it hard for them to believe in disinterested motives. They became convinced that the missionary force who had been winning the confidence of millions were but the pioneers of a political movement that aimed at the ultimate capture of the entire empire. Men engaged in mercantile pursuits in China could not, and did not, disabuse their minds of this mistaken notion, for they seldom, if ever, learn the native language, and at best sustain but a limited relation to the people. The task of enlightening the present and future rulers must largely fall upon the missionaries themselves and such allies as this Society. The company of translators whom Mr. MacGillivray had joined in Shanghai, exhibited their faith in the ultimate outcome of the upheaval by working diligently all through the troubles at the preparation of books which would make accessible to the Chinese in their own tongue the elevating influences of Christian lands.

It can easily be seen, therefore, that this

Society has a distinct and peculiarly influential mission. It seeks to "shake a lance as brandished at the mists of ignorance." It stands for a belief in the supernatural, and makes it a definite part of its working creed that, without a spiritual foundation, permanent material development is impossible. The demand for a sound and comprehensive Christian literature has become more clamant since the re-opening of the empire to missionary work, along with a steady accession of Western ideas and adoption of Western methods of education. Under the changed conditions it has become a paramount duty to demonstrate in every possible way that, so far as the real elevation of China is concerned, progressive movements which fight shy of Christian principles cannot but prove ineffective. Already there is serious talk of "New China." By its annual output of literature saturated with Christian ideas, this Society writes large across the door of promise in China: "If any man is in Christ, he is a new creature: old things are passed away: behold, all things are become new."

CHAPTER XXI.

STUDENTS AND MISSIONS

REV. W. R. MCINTOSH, B.D.

This is the young people's age. In modern times many important movements have been started in the interests of Christ's kingdom, and their prevailing characteristic has been the recruiting of the young. A century ago Robert Raikes began the Sabbath School for the ingathering of the children, and half a century later George Williams founded the Y.M.C.A. for the saving of young men. In 1881 F. E. Clark organized the Y.P.S.C.E. for the enlistment of young people generally for "Christ and the Church." In 1886 was originated, in the hands of Wilder and Forman, the latest and most aggressive of these movements, for then the Student Volunteer Movement was launched, invading the college world for volunteers for Foreign Mission service.

The Sunday School, Y.M.C.A. and Y.P.S.C.E. were preparatory and contributory to the Student Volunteer Movement for Foreign Missions. Had the nineteenth century fallen short of this last uprising it would still be a notable era in the annals of Christ's kingdom, but would have failed to bring forth its fruit unto perfection. When the student is

won for Christ there is laid on His altar at once youth, manhood and leadership; and when he is won for missionary service the cause has taken another stride; for as Sheldon Dibble once said, "Men need to be converted twice; first to Christ for salvation, and then to the lost world for service."

When the kings fall down before Christ, then the nations begin to serve Him. Not until Christianity laid hold of Paul, the gifted pupil of Gamaliel, did it begin its career of conquest in the world, articulated in thought and life, in doctrine and organization. Under the leadership of this great student volunteer the evangelization of the world in a single generation was practically achieved, for the Record affirms "that the Gospel was preached to every creature under heaven." If even a tithe of the army of students now rising and offering for missionary service be possessed of Pauline faith and fervor, then the history of missions is about to repeat itself upon a splendid scale.

It is proposed here to make a brief survey of the part played in this campaign by the students of our own Canadian Presbyterian colleges. It will be found that the interest taken by them and the work accomplished in the missionary field constitute a most worthy chapter in the volume of a great world-movement, and one that well deserves, and will fully repay, the careful study of all our young people.

I. There is, first, a very important page to be written of the work of our students in con-

nnection with Home Missions. Practically all our theological students, and very many arts students as well, are found every summer engaged in Home Mission work, thanks to the zeal of our young men and the size of the field —the largest in the world. So great has been this Home Mission interest among the students that a society has been organized in each of the five colleges for the purpose of assisting the Home Mission Committees of the Church in carrying out her great task.

1. For a number of years the students of Manitoba College, with the true missionary spirit, did their studying in the summer season, and in the winter-time went out to man the vacant fields in the West. The policy of their Students' Society has been to supply men for the most distant and difficult points in the Home Mission field.

2. The students of Pine Hill College, Halifax, for many years, until the work was taken over by the Home Mission Committee, devoted themselves heroically to the preaching of the Gospel in the needy but inhospitable regions of Labrador. In recent years the College Missionary Society has bent its energies mainly in the direction of Foreign Missions, and with very fruitful results.

3. The Students' Missionary Society of the Presbyterian College, Montreal, has carried on a valuable, though necessarily limited, Home Mission work in the scattered Protestant settlements of Quebec, the French students being generally employed by the Board of French

Evangelization. The well-known policy of the Church of Rome, of buying out English farmers and replacing them with Catholics by means of funds provided for the purpose, makes Home Mission work in Quebec difficult and discouraging, but should increase the admiration and support we extend to those who strive to keep the Light shining in the dark places.

4. The records of Queen's University Missionary Association have been preserved since 1877, and show abundant labors, especially in the territory more adjacent to the college, the large Home Mission field of Kingston Presbytery, the Nipissing and Temiscaming districts, and also in Muskoka, Algoma and the far West.

5. The Knox College Students' Missionary Society, by reason of its position and its large membership, has been able to do an exceptional work in connection with Home Missions. The Society has a long and honorable history, having just celebrated its diamond jubilee by sending out this year forty student missionaries. In 1873 the present work was undertaken, the supplying of ordinances to the most needy and outlying portions of Ontario and the Great West, the heroic and sainted John Black being its first representative to the West.

The work of these Students' Missionary Societies is two-fold, missionary and educational. The missionary work is not confined to the summer months, for a few men are maintained during the winter as well, while fields contiguous to the colleges are given Sunday supply,

and bands of students teach and preach in the public institutions of the college centres. The educational department of the work has for its object the cultivation of an earnest and intelligent interest in missionary work both among the students themselves and in the congregations of the Church, the former being secured by the holding of private and public meetings, and the latter by the sending of letters and deputations.

One excellent feature of these Students' Societies is that they are pioneers in many an unpromising place, taking up new fields on faith where there is no financial guarantee, looking to the voluntary contributions of the people and of their friends to defray the expense.

II. Our times have experienced a great enlargement in Foreign Missions, and the part played in the movement by our students has been very creditable. The way by which the Spirit of God has swept into the rising tide the student life of our day is a most convincing proof that God is still with His Church. Wherever there is a strong, spiritual and scriptural religious life an interest in missions will be created, and missionaries will be called out and thrust forth. A revival of prayer and Bible study will result in increased missionary activity. The religious revival, which reached its height in 1880, and found in Moody its chief expression, having begun with the masses, finally reached the students, and out of this spiritual awakening came those missionary

movements among students, which continue, in our day, to be one of the most hopeful signs of the kingdom of Christ on earth. So far as the students of our Canadian colleges are concerned, the history of their missionary activities gathers mainly around three movements, of which a brief account should be taken:

1. The Canadian Inter-Collegiate Missionary Alliance was inaugurated in 1883, after the example of the Inter-Seminary Missionary Alliance of the United States. Its aim was "to encourage among students in general, and among theological students in particular, an active interest in, and so far as possible a consecration to, mission work, home and foreign." This Alliance for twenty years held an annual meeting, attended by representatives of all the Protestant colleges from London to Montreal. Papers were read by the students, and addresses delivered by men prominent in mission work, and a complete printed report of the proceedings afterwards circulated in all the colleges.

An effort was made a couple of years ago to have the Alliance absorbed in the Theological Department of the Y.M.C.A., as was the fate of the similar Alliance across the line. This proposal was not acted upon, and the alliance has since been in abeyance.

2. The Student Volunteer Movement, which has grown to phenomenal proportions, and whose bow still abides in strength, dates from the gathering of students at Mt. Hermon, in

1886, when those present were so marvellously stirred up by God. Conventions of the movement that attracted world-wide attention were held in Cleveland, in 1891; in Detroit, in 1894; in Cleveland, in 1898, and in Toronto, in 1902, the policy being to hold a great gathering once in every student generation.

The number of delegates to these conventions has increased from 600 to 3,000; while the movement has spread to Great Britain, to many countries in Europe, and other continents as well. A World's Student Christian Federation has recently been formed, embracing 1,500 student Christian organizations, and 70,000 members, whose object is "the world-wide extension of the Kingdom of Jesus Christ."

The Student Volunteer Movement is a recruiting and educating agency, not supporting missionaries itself, nor sending them out in its own name, but aims, as stated in the Constitution, "to raise up among the students of North America a sufficient number of capable missionary candidates to meet the requirements of the various Boards, also to help these student volunteers in preparation for their life-work, and to develop among students who are spend their lives in Christian lands a sense of responsibility to sustain the Foreign Mission enterprise by sympathy, money, prayer and aggressive effort." The pledge taken by the volunteers is: "We are willing and desirous, God permitting, to

become foreign missionaries," which means, "We are fully determined to become foreign missionaries, unless God block the way." The motto of the movement is, "The Evangelization of the World in this Generation." This does not mean the converting or the civilizing of the world, but the presenting the Gospel in such a manner to every human soul that the responsibility for what is done will rest on each man's head for himself. A matter in connection with this great movement deserving special attention here is that in 1898 the Presbyterian Volunteer Union was formed under the chairmanship of the Rev. J. McP. Scott, Toronto, with the object "of securing and preserving an accurate enrolment of all volunteers for Foreign Missions who are members of the Presbyterian Church in Canada, of binding them sympathetically together, and conserving, so far as right, this interest to the Foreign Mission work of our own Church, and to maintain and extend throughout the Church this interest in Foreign Missions, and to develop the liberality of God's children for this work." A very important feature of this Union is its deputation work. Every summer a number of men tour the Presbyteries of the Church, establishing missionary libraries, forming prayer circles, organizing mission study classes, and stirring up interest generally in the Foreign Mission cause. This is our part of a great world movement, and deserves the prayerful interest of all our young people.

3. Still another movement ought to be men-

tioned here, viz., the Canadian Colleges' Mission, because it reaches in its influence many non-theological students and colleges. Formed originally of the Arts and Medical students of Toronto for the support of a missionary to Korea, it has spread until now it embraces forty or fifty Universities, Colleges, High, Model and Normal Schools in various parts of Canada, and contributes \$1,000 a year towards the work among the native students of Calcutta, carried on by the Y.M.C.A. in that great Indian university.

One cannot review this great uprising of educated young men for the mission cause without gratitude and great expectation.

It is thrice blessed. The colleges themselves gain immensely thereby. The consecration of even a small band of young men in each place to this great cause will unconsciously raise the religious standard of the whole college, and affect the attitude of all non-volunteers in their future career towards missionary work. What a heritage, for instance, to the Halifax College is the memory of their first missionary, Dr. Geddie, and his successors, the martyred Gordons, Matheson, and all the missionaries now in the New Hebrides! How much it must mean to the students of to-day to remember that Dr. Morton is one of the graduates of their college, and that nearly all the missionaries to Trinidad and Demerara have passed through its halls.

Each college has its own roll of missionary heroes, the memory of whose consecration and

achievements is one of the mainsprings of its life and faith. The Church at home is fed and nourished in the same way. The sight of her sons going forth, Spartan-fashion, to the war fans on the altars of the Church the smouldering embers of religious zeal as nothing else can do. It is expedient for her that they should go away and sometimes that they should fall asleep. What a blessing to the Church have been the inspiring addresses of men like Goforth and McKenzie! With what a loud voice do the fallen heroes like Robertson and Mackay still thunder at our gates from their resting-places in the lands for which they laid down their lives!

The world's share of blessing from this movement will not be questioned, except by those who have never known the unsearchable riches of Christ, and have never felt the transforming power of His grace. Eternity alone will tell what is the indebtedness of the villages of India to Russell, how much the native Koreans owe to McKenzie, or the miners of the Yukon to the stalwart and heroic Pringle.

All this is praiseworthy only as it is prophetic of what may yet be done. God forbid that this movement should be balked at this stage by the indifference of a self-complacent Church, while a thousand million souls still grope their sordid way in darkness! We have only begun to see the thrusting forth of that great army of laborers which Christ promised would follow obedience to His prayer-command. The two thousand men and women who have

gone from the colleges of America during the last twenty years, an average of two from each institution, is but the tiny cloud on the horizon of our century of that great tempest of wind and rain which, please God, is coming to the famine-stricken lands of heathenism.

May every young Christian in our Church put himself in touch with this movement of youth, of enthusiasm, of education and of sacrifice, and in line with the purpose of God for his life, looking to the evangelization of the world in this generation.

CHAPTER XXII.

CHINESE IN CANADA

REV. A. B. WINCHESTER.

Almost all that the majority of our people know of the Chinese is gathered from absurdly inadequate observation or street opinions. Even the literature most commonly read on the subject is written from the European standpoint, and is supremely concerned with, and complexioned by, commercial, industrial and political interests. If we recall the French proverb, "The absent"—and we might add *the silent*—"are always in the wrong," then a spirit of fairness should constrain us to painstakingly study the whole question, or in any case to preserve our opinions on so difficult a subject from immature and prejudicial assertion. With the Chinese question in its manifold interests and involvements we have fortunately not to deal. This treatise is intended only to touch on such points relative to the evangelization of the Chinese in Canada as may prove helpful to voluntary teachers already engaged in the work, and to others who, while not indifferent to these "strangers within our gates," yet shrink from attempting a task so novel, and for which they fear they are without the requisite qualifications.

1. Why are we concerned with the Chinese dwelling in our land? It is much to be deplored that certain slanders against the Church have been urged with such deep-toned persistency that even Christian people have been prejudiced by them, such as, for instance, that "the Church has championed the cause of the Chinese, and by educating them qualifies them for more dangerous competition in the industrial world." Though that baseless charge may not be answered here, yet the attitude the Church should assume toward the Chinese should be clearly stated, so that she may more understandingly grasp her divine mission.

Negatively.—(a) The Church had not the remotest connection with Chinese immigration; (b) the Church has never stood sponsor for Chinese or any "cheap labor"; (c) the Church refuses to be called a "divider among men," whether in economics, social, or race distinctions; (d) it is not true that the Church is educating the Chinese; the elementary English taught in our schools is in order to the communication of Gospel truths—that, and nothing more.

Positively.—(a) It is the Church's sacred and urgent duty to give the Gospel—there is but one—to man as man; Matt. 28. 19; Mark 16. 15. (b) In striving to give the Gospel to the Chinese also she is only fulfilling her divine commission. (c) The Church has a perfect right to pursue her spiritual work in the way best adapted to her purpose. (d) Ministers, missionaries, members, are only discharging

a duty as Christians and patriots when they reprobate wholesale traducement, or acts of injustice or oppression against any law-observ-
ing section of the community. Read Lev. 19.
15, 33, 34. If any might complain that these words were addressed primarily to those of an older dispensation, it would be in order to ask if that were a wider and nobler dispensation than the one under which it is our privilege to dwell and work. It is the voice of God; reverently let us hear it and obey. (e) The Church does not proceed along narrow, sectional or race lines, but promulgates those ever-lasting principles which are for the protection of all alike, lie at the foundation of social order and progress in time, and make for the ever-lasting character and good of all, save the rebellious. (f) Only in fulfilling her divine commission can the Church expect the favor of her glorious Head, without whose favor seeming gain is loss and all is vain. Well may the Church adapt the language of the noble Apostle to the Gentiles, and say, "Woe is me, if I preach not the Gospel."

2. *Object.*—Our one object in all our schools and churches for the Chinese in Canada is to make known to them "the truth as it is in Jesus," and we seek the realization of the prayer in Eph. 3. 14-21.

3. *Methods.*—(1) Organized: The school, Christian association, Church, street preaching, visiting and distribution of religious literature.

(a) *The School.*—This department bulks most in the public eye. Many do not know

that there is any other. Since our object is to lead the pupils through the Word of God to a personal acceptance of Jesus Christ, it is scarcely reasonable to expect to interest a man in a Book he cannot read, and by means of a language he is unable to understand. Hence we are led, incidentally, to teach them to read. Where our missionaries are resident, school is kept open for the Chinese on week evenings. In Toronto one school is open on Monday evening as well as on the Sabbath. In all other places the school is held on the Lord's Day only.

(b) *Method.*—The question is often asked, "What method of teaching is best for the Chinese?" One might reply, "Any that they will allow you to use." It may be useful to consider here the system under which the Chinese mind has been shaped. In the schools and homes of China are found no A B C blocks or picture books to woo the Chinese boy along the rugged paths of learning. His first book is the "Three Character Classic." It was not prepared by a recent and progressive Board of Education, but has been in use in all the schools of China for thousands of years, and is published, to borrow a phrase from the British and Foreign Bible Society, "without note or comment." Here is the first sentence, and it is tough enough to try the teeth of our most redoubtable philosophers, viz., "Man at his birth possesses a nature radically good. As to nature men are mutually near, whilst in practice they are mutually far." Think of a

chubby-faced, lively boy being compelled to sit on a hard, backless seat, from morning till night, seven days a week, and no half-holiday, bawling at the top of his voice sounds without meaning! Not until he is able to repeat without error the trimetrical classic—thirty-six chapters—is he promoted to other studies. Then he is given the meaning of the characters which he has learned to recognize and pronounce. All this has a very important bearing upon the method which the Chinese pupil will persist in employing whatever method we may seek to use. Many will first learn the sounds of words and grow familiar with the characters before seriously striving to get the meaning of them. The practice in the majority of our Chinese schools of one teacher for each pupil is in harmony with the system in China, where each boy studies by himself, and the "class" idea is unknown.

So it would seem that, whatever specialists might accomplish more, any one who is willing to teach patiently one scholar, and is able, distinctly, to give the correct pronunciation of the word he points to, has all the qualifications necessary so far as the initial teaching is concerned. Only a little should be taught at a time, and the work should be constantly reviewed.

(2) What shall we teach? Condit's "Chinese-English Reader and Dictionary" (bound together), is as good as any for a beginning. Many use our Common School Primer. If

an English text-book is desired, the "New Education Reader," published by the American Book Co., may be used. The directions to teachers, the progressive plan of the lessons, and the very helpful systematic reviews, are the commendable features of this Reader.

Just as soon as the scholar can read a little, the Bible lesson should be commenced. Now that the Gospels can be had in Cantonese-English, one might even begin with simple passages in the Gospel of Luke. As early as possible the pupils should commit texts to memory, and also verses of well-known Gospel hymns. These should be carefully selected and progressive.

(3) Who are to teach? The teacher should be a devout Christian. He should have an earnest purpose to lead souls to the willing and Omnipotent Saviour. He should also be a member of the Church; should do his work conscientiously, as in the presence of his Lord; should be a man of prayer and of unimpeachable Christian walk and conversation. Should young women teach? If they have the qualifications just mentioned, emphatically, yes.

Apart altogether from the great value of their teaching, the young women assisting in our work are giving an object-lesson of peculiar significance and importance. Some Chinese have been led to consider Christ's claims upon them, not by doctrine, or teaching, or preaching, but by observing the amazing disparity between the home life in China and the home

life in Canada; between the uneducated, hopeless, sensuous, haunted and despised women of China, and the intelligent, free, self-respecting, modest and honored women of Canada. Even in China, where the iron proprieties almost imprison virtuous women, a multitude of homes have been revolutionized by the freedom "wherewith Christ maketh free." In the North China College, Tung Cho, for many years two of the teachers in the Arts Department have been ladies, and none are more deservedly appreciated and respected by the students and by the Chinese community. For obvious reasons, however, no young ladies should be accepted as teachers in our Chinese schools save those of undoubted Christian character and of becoming modesty and dignity of behaviour.

It will be an encouragement to the Church to know how far Presbyterians are measuring up to the responsibility to give the Gospel to the Chinese in our land. Respecting the schools only, Toronto may be taken as an example. There are at present about 800 Chinese in the city. There are 12 schools, of which 8 are Presbyterian. The work was organized in Cooke's Church, in March, 1895, with 8 or 10 scholars. Now, on any Sabbath evening, about 150 Chinese might be seen there, being instructed by as many Christian people. At Knox Church each Sabbath evening there are from 60 to 70. In the afternoon four classes meet as follows, viz.,

St. Giles, Westminster, West Church and College Street, and on Sabbath morning in Dunn Avenue Church, Parkdale. A School has just been opened in Central Church. About one-half of the Chinese of the city are receiving Christian instruction in these schools. This work has been built up in nine years by earnest, prayerful, unremitting and systematic work. Great credit is due to the local superintendent, Mr. Thos. Humphries. Seventeen schools were opened in Ontario and Quebec last year. About 50 schools, at 23 different points, contributed last year \$2,197 for the Macao Mission.

(4) *Christian Societies*.—What shall be done for the spiritual development of Chinese Christians? Form C. E. Societies wherever possible. There are several societies of this kind which are doing a good work.

(5) *Visiting and Distribution of Chinese Literature*.—If the teacher cannot visit the scholar once a month, and especially if the scholar be absent, another should be appointed to visit. One of the weakest points in schools almost everywhere throughout our Dominion is the absence of Bibles or Testaments in the Chinese character. It is like trying to build without material, to carry on our work without giving the Chinese the Scriptures in their own tongue. Every school should see that each scholar is put in possession of a New Testament, or at least a copy of one of the Gospels. Rev. A. Ewing, Victoria, B.C., for the West; Rev. J. C. Thompson, 48a McGill

College Ave., Montreal, for the East, and Mr. Thos. Humphries, General Post Office, Toronto, for the Centre, would supply Testaments or portions or tracts at regular rates. The Upper Canada Bible Society, Yonge St., Toronto, have a supply also. The aim should be to have the pupils purchase the Scriptures, or if anything is given at Christmas it should be a copy of the Scriptures.

Some teachers earnestly ask, "How may I best prepare for this duty?" (a) Pray with the heart's fulness for the Holy Spirit to give wisdom to win souls and to so dispose the heart of the scholar that he shall be attent to the things to be spoken. This is vital. (b) Study to understand the scholar and to win his confidence. Be not unduly familiar, as if dealing with a child, but by self-respecting, kindly courtesy treat him as a man in whom you are sincerely interested. Three books may be recommended to teachers, viz., "The Real Chinese Question," Holcombe; "Chinese Characteristics," A. H. Smith; "Two Heroes of Cathay," Miner.

The Chinese are decidedly a religious people. Religion in China is not a matter of going to church once in seven days, but an imperious force in all activities, pleasures and prospects. The Chinese works, plays, buys, sells, cheats, lies, marries and dies religiously. Strangely enough, where his religion should be there it is not. For example, an over-eager teacher presses the question upon his pupil, who has just learned

to read a little, "Do you believe Jesus Christ to be your Saviour, and is it your one desire to obey Him in all things for ever?" He receives an unhesitating affirmative reply, and is overjoyed. Perhaps he asks the pastor of the church, if his scholar may not receive baptism "He that believeth will not make haste." Direct refusal of a request would be, according to the Chinese standard, a breach of manners, he is prone to assent to a doctrine or proposal without a thought of moral obligation. He deems it, if he understands it at all, purely a question of manners, and it is his duty to answer so as to please his questioner. This is just one illustration of the vitally defective morality of a people from whose religion one-half of the decalogue is omitted. Compared with other non-Christian peoples, the moral sense of the Chinese is undeniably high. Instead of being discouraged because of this, teachers should strive more earnestly to vitalize the Chinese ethic with the first part of the decalogue; they should teach them to obey God rather than men, and to live and act as under the eye of the All-seeing God.

A quotation from an address presented by Chinese scholars to their teachers at a mission school anniversary may fittingly close this chapter. The last sentence was as follows: "If we are so happy as to get to heaven before you do, and to see the good God upon His throne, when you come we will take you by the hand and lead you up to Him and say, 'These

are our teachers, who taught us about Jesus Christ, and brought us here.'"

What could equal the joy if, through one Chinese brought to Christ by us, hundreds were converted, and the Lord Himself making the fact known to us as if we had done it all, uttered the sweetest word that could thrill the soul, saying, "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me. Enter into the joy of thy Lord."

CHAPTER XXIII.

THE INDIANS OF CANADA

REV. PROF. A. B. BAIRD, M.A., D.D.

The total number of Indians in the Dominion is about 108,000. Of these some 4,000 are in the Maritime Provinces; 32,000 in Ontario and Quebec; 46,000 in Manitoba and the North-West Territories, and 25,000 in British Columbia. Of those in Manitoba and the North-West Territories nearly one-half are in the remoter parts of the north, and although missionaries of the Anglican and Roman Catholic Churches live and labor among them, no accurate census of their numbers has ever been taken, and this part of the population is, therefore, merely an estimate, but it is, no doubt, substantially accurate.

The Indian population has probably decreased upon the whole during the past twenty years, but there is no ground for looking upon these aborigines as a worn-out or dying race. A careful study of the facts shows that in their natural nomadic conditions as hunters, the Indians, both in former times and now where such conditions prevail, increase steadily, if not rapidly in numbers. Again, after a generation or two of settled agricultural or ranching life, under civilized conditions, their

records show an increase. It is in the transition stage that the mortality is greater than the increase, so great in some cases as to be appalling; so great that epidemics of slight ailments, like mumps, whooping-cough and measles, are followed by many deaths, while more formidable diseases like scarlet fever, diphtheria and smallpox, not to mention the ever-present tuberculosis, are far more certainly fatal than in white communities. Most of the missions of the Presbyterian Church are situated in the great prairie region of the West, where the Indians are in the midst of this transition period, and every friend of Indian civilization has his heart wrung again and again by the ravages of death among the young people under his care.

The Presbyterian Church never undertook mission work among the Indians in the older parts of Canada, and even in the West it was slow to begin. The Roman Catholic Church began more than a hundred years ago, and the great missionary societies of the Church of England came not much later and established themselves among the Indians and colonists of the Red River Valley. The English Wesleyans undertook mission work in the Hudson's Bay Territory in 1840, and in 1854 transferred their four missions on Lake Winnipeg and the Saskatchewan River to the care of the Canadian Methodists. It was not until 1866 that the Presbyterians made a beginning, and even then there was no great enthusiasm, for the Synod (then the highest court in the Canada

Presbyterian Church) discussed the matter and passed favorable resolutions for ten years before actually putting its hand to the plough. There was zeal in the matter, it is true, but it was confined to the little pioneer congregation of Kildonan on the Red River, which spent a day in prayer and gave a subscription of \$500 in money and in kind to equip the missionary. The man chosen as leader was the Rev. James Nisbet, a Scotchman by birth, but a Canadian and a Knox College man by education, who had won his spurs as a home missionary in what were then the wilds of the counties of Simcoe, Grey and Bruce, and who had followed up this beginning by missionary work on the prairies for four years. He was a good man, tactful, patient and thoroughgoing, and he had had a good apprenticeship; but it was a heavy undertaking to establish a mission in the heart of an indifferent, if not hostile, Indian territory, five hundred miles away from the nearest Christian community, which was itself five hundred miles from the nearest point of approach by steam travel at St. Paul, in Minnesota.

Mr. Nisbet's plan was to organize a mission which should in some degree be self-sustaining, and so there were a farmer and a hunter on his staff. He aimed to spend several months each year accompanying the nomad bands in their wanderings over the prairie, to teach and preach as he had opportunity, and he intended to found a school for resident pupils where orphans, and such other children as

might be entrusted to him, would be cared for and educated. He continued his laborious and unselfish work till his death, after eight years in his new field. His plans were only partially realized, the difficulties being, on the one hand, the need of a large staff, which the Church in older Canada, with much other work on hand, did not feel able to supply, and partly because of inherent obstacles which could only be overcome by long years of skilful and persistent effort. Two of the members of Mr. Nisbet's staff were afterwards ordained—the Rev. George Flett, who was missionary at Okanase for many years, and who died in 1897, and the Rev. John McKay, missionary at Mistawasis, who died in 1890. Both of these men had an Indian strain in their blood which gave them sympathy with the nomads and an understanding of their ways and ideas, and they proved to be valuable missionaries, both in the way of imparting and enforcing spiritual truth, and in the way of persuading their people to adopt a new mode of life made necessary by the disappearance of the buffalo from the plains.

Evangelistic Work.—In the hands of these men the work was mainly evangelistic, and so it was in the hands of the other early missionaries, the Rev. Solomon Tunkansuiciye, who became a missionary to the Sioux at Bird Tail in 1877, and the Rev. Hugh McKay, who took up his abode among the Crees at Round Lake in 1884.

The rapid disappearance of the great herds

of buffalo, which had afforded food, clothing and tents for the Indians, and the influx of settlers, who spoiled the country for game, combined to make it necessary for the Indians of the plains to give up their wandering life as hunters, and to settle down as tillers of the soil or keepers of cattle. This change was very unwelcome, but starvation, threatened or actual, made it inevitable, and even yet many an old man or woman tells, with tears streaming down the cheeks, about the glories of by-gone days, when the plains were dotted with buffalo and when the Indians were monarchs of all.

The government assigned the Indians to tracts of land—a square mile for each family—and promised them an annuity of five dollars each, yearly, together with schools, when they were ready for them, help to become farmers, and food in times of scarcity. These promises have, upon the whole, been faithfully carried out, and while the Indians have never been rigidly restricted to their reserves their settlement has simplified greatly the work of reaching them with the Gospel. The Church now has thirteen men who give their time to evangelistic work on the reserves, besides several others who combine the work of preaching with other missionary duties. Preaching is carried on in several languages, viz., Cree at Round Lake and File Hills; Sioux at Portage la Prairie, Bird Tail, Pipestone and Prince Albert; Saulteaux at the Lake of the Woods; Cree and Saulteaux at Crowstand, Mistawasis, Okanase, Rolling River, and Lizard Point:

Assiniboine at Hurricane Hills, and Cree, Saulteaux and Assiniboine at Moose Mountain.

The Indian is naturally a religious being; there is no trace of the sceptic about him, and where the demoralizing influences of contact with the worst side of pioneer life are checked he readily accepts the new faith and in many cases practises its precepts with beautiful consistency. Hasty old superstitions and tribal usages, assiduously fostered by medicine men, exercise a hindrance; but where the missionary lives among his people and can help them constantly by teaching and example, this can usually be overcome. It rarely happens, however, that the missionary can carry on his work free from interference by influences beyond the reserve. The red man finds the white man's whiskey an almost irresistible temptation; "a little learning is a dangerous thing," and easily perverted, and sometimes, one has to confess with regret, the priests of the Roman Catholic Church, zealous but unscrupulous, do their utmost to thwart rather than help the work of God in a wavering heart.

Educational Work.—In the earlier years the work of our mission was mainly evangelistic, but more recently there has been a disposition to lay more emphasis upon Christian education. The government holds itself responsible by treaty for the education of Indian youth, but recognizing how great is the difficulty of doing this work well with political machinery it has asked the churches to co-operate in the work of Indian education,

and there have grown up gradually three classes of schools, in all of which the teaching of the Christian faith and the development of pure and unselfish character is made conspicuous. The earliest were the day school which resemble the Public Schools of the country, except that a much larger share of attention is given to ethical teaching, to the formation of correct habits, and, in short, to the teaching of civilization. These schools receive from the government a grant of \$300 each per annum. In the boarding schools the pupils are resident, which secures a much more regular attendance, and, more important, helps the teacher by making possible a clean, wholesome and religious environment in place of the degrading surroundings of the reserve. In these schools the pupils learn, in addition to the ordinary round of school work, the rudiments of the useful arts, such as farming and the care of stock, and the girls are initiated into the work of the kitchen and the sewing-room. These schools receive from the government a grant of \$72 per pupil yearly. The highest grade of schools is the Industrial, where the pupils, usually of more mature years, are taught something of a trade, such as harness-making or printing, or something more in the way of farming than the boarding school attempts. On account of the expense of carrying them on, the number of Industrial Schools is not large. The Presbyterian Church has only one under its charge—that at Regina—which receives from the government a grant of

\$145 per pupil per annum. Of schools of the boarding school type the Presbyterian Church has eight, namely, those at Portage la Prairie, Birtle, Crowstand, Round Lake, File Hills, Lake of the Woods, Alberni and Ahousaht. There are six day schools, namely, those at Prince Albert, Mistawasis, Okanase, Moose Mountain, Swan Lake and Ucluelet.

The teachers report that the Indian children under their care are quick to learn, tractable and affectionate. In view of the fear and mistrust of Indians, which is so firmly embedded in the minds of many who do not know them well, it is a noteworthy thing that a considerable proportion of our teachers have become so attached to individual children that they have adopted them, and have, with abounding love and self-denial, provided for their higher education and equipment for life-work.

A serious problem which besets all who are interested in the civilizing and Christianizing of the Indian concerns the young people after they have left the boarding or industrial school and returned to the reserve. There are usually, at least in recent years, some among the older Indians who are ready to encourage the young people to follow the ways of clean, intelligent and civilized living, but these are the exceptions. The great body of the reserve is indifferent or hostile to new ideas and new ways of living. And especially is this true of the medicine men, the leaders in pagan worship. Tribal bonds, moreover, are very strong; the public opinion of an Indian community is

compact and insistent, and is never to be lightly regarded. The young couple who have married after leaving school, and who have planned their life on civilized lines, have a hard row to hoe, and their foes are often those of their own family connection. Various plans have been proposed to get rid of this difficulty. One is, that the pupils, after completing their course of study in school, should take up their abode and make their living among white people. This will suit in some cases, but only in a few. The young Indian, even although he has learned to speak English well, feels shy and self-conscious among strangers, and longs for the company of his own kith and kin. And, moreover, he very often lacks the initiative and perseverance that would enable him to win in the struggle for success in commercial life, where only the fittest survive. Add to this that his example and influence might be a very valuable uplifting agency on the reserve, and it will be seen that the arguments against this policy are weighty.

Another plan is to form small colonies of returned school pupils on the reserves, where they will keep one another in countenance, and where their influence on their neighbors as a nursery of higher living will be invaluable. This is a plan only made possible recently by the increase in the number of school graduates, and it has not been fully tried, but it gives promise of considerable success.

Mission work among the Indians combines the arguments in favor of both Home and

Foreign Missions. It is Home Mission work, for it is within the bounds of our own land; and it is Foreign work, for the labor is among people of a different-colored skin, a strange tongue and a pagan faith. The Lord has already blessed the labors of His servants in this field, and we must not relax our efforts until every Indian band in this Canada of ours has accepted the faith of the Gospel.

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CHAPTER XXIV.

WOMEN'S WORK FOR MISSIONS.

JANET T. MACGILLIVRAY.

*An Outline Study of the Organized Missionary Effort of
the Women of our Church.*

It has been significantly pointed out that coincident with the advancement of learning among women in Britain and the United States, about the middle of the century just passed, came the organization of woman's efforts on behalf of sisters in unenlightened lands, that is, "coincident with the opening up of privileges came the opening up of opportunities."

Through a little drawing-room chat with a few ladies in London, Eng., in 1834, the Rev. Dr. Abeel, a returned missionary from China, left such an impression of the great need that there came about the first Woman's Missionary organization—the Society for Promoting Female Education in the East. The flame of enthusiasm burnt low till 1864 when the Union Missionary Society in New York was formed, and then there came in rapid succession thirty-three societies under the various Protestant denominations. Our Canadian Presbyterian women were not far behind and organization was completed in 1876 in two divisions, the

Eastern and Western, each auxiliary to the Foreign Mission Committee.

Two organizations (since begun) complete the organization of woman's effort in our Church, viz., the Woman's Missionary Society, in 1882, and the Woman's Home Missionary Society, in 1903.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

WESTERN DIVISION.

The primary aim of the Society has ever been to aid the Foreign Mission Committee in the carrying on of work for heathen women and children where only women can enter and do best work, the customs prevailing in Eastern countries necessitating this division. Since its organization the Society has been privileged to take charge of all work for women and girls, as the fields opened up under the jurisdiction of the Western Committee, viz., Central India, Honan, Formosa, North-West Territories and British Columbia, and a share of work among the Chinese in Canada.

Besides the salaries of workers in these fields and the erection and equipment of buildings there is the support and care of the orphanages, hospitals, boarding-schools, etc. With the expansion of work there has been a filling of the treasury, the annual income of the Society reaching last year (1904), \$55,706.

Its Auxiliaries and Mission Bands number now about 1,100, reaching from Quebec to the

Pacific Coast. News of the fields, its workers, claims and outlook is made known through the Society's organ, the *Foreign Missionary Tidings*, and large quantities of missionary leaflets and helps are issued through its Publication Department.

Many devoted women have passed from the ranks who have done noble service as missionaries and home workers. In memory of a loving President, who guided the Society for sixteen years, there exists to-day the Ewart Missionary Training Home, through which young women are yearly passing, fitting themselves for Christian service.

INDIA.

The foundation of the work in India began with evangelistic, zenana, dispensary and day-school work, carried on at the different stations as work opened up, viz., at Indore, Nee-much, Dhar, Ujjain and Mhow. After the famine of 1897 and 1900 the plan of work expanded, consequent on the number of needy ones gathered in by the workers, and as a result there came about orphanages, and the Widow's Home. To meet these demands there is a present staff of twenty missionaries.

Boarding School.—The boarding school at Indore is among the Society's earliest efforts, and was begun by Miss Rodger about 1885 for the education of the daughters of native Christians. Since the rearrangement of work in 1900 a system of grading has been thought well, and the more promis-

ing of the orphan girls at Neemuch are moved on. The children of Christian parents are required to pay an annual fee, thus guarding against the pauperizing tendency. At present the staff consists of the missionary in charge, a pundit, a native Christian teacher, and nine of the girls who have grown up in the school. A most successful Y.W.C.A., organized by Miss Sinclair, is carried on by the girls themselves. Before leaving the girls are made capable of earning, if necessary, their own livelihood.

Orphanage.—During the famine of 1897 and 1900 numbers of helpless orphans were gathered in and by arrangement the girls were placed in an orphanage at Neemuch, under the charge of Miss Campbell, who had been active in the rescuing of the children. A new and commodious building has been erected, accommodating 200 orphans. Everything within the building is done by the girls themselves. A fine spirit pervades the school, and many have accepted Christ as their Saviour.

Blind School.—To Miss Jamieson belongs the honor of successfully organizing the blind school at Ujjain. Only two or three such exist in all India; no provision being made by the Government as in this country. It began with just one pupil, a poor boy. Others were gathered in, and the blind from among the famine children were handed on till now there are 64. It is a work of pathetic interest. Happier and more contented children would be difficult to find. Children are also admitted from neigh-

boring missions, their support being guaranteed. The aim is similar to that in all the schools, viz., to teach Christ first, and give a simple education that they may not be dependent. Such trades as basket and blanket weaving are taught. Some make successful Bible helpers.

Widows' Home.—Among the needy gathered in at the stations were a number of widows, helpless and outcast. They were finally removed to Indore in 1903, amalgamating with the Girls' Industrial Home, which up to this time had been in charge of Mrs. Johory, a native Christian. The number in the Home varies around 100. A simple Christian education is given. In industrial work they keep the Ujjain blind school supplied with spun wool for blanket-making, and in other industrial ways the Home is made partially self-supporting.

Day Schools and Village Work.—District day and Sabbath Schools are carried on wherever possible at each station. Many of them were closed during famine times, and have been reopened and closed in turn during times of plague, some of the classes being wiped out of existence. Village work is undertaken by the missionaries when time and conditions of climate permit, but two are specially set apart for this department of work.

Medical and Evangelistic Work.—The first medical work dates back to 1884, when Dr. Elizabeth Beatty was sent out. Two years later Dr. Marion Oliver followed, and through

their joint efforts a hospital for women became urgent and one was erected at Indore. After small beginnings in dispensary work, Dr. Margaret O'Hara was able to open hospital work at Dhar in 1898. This has since expanded into a row of neat cottage hospitals. A beginning was similarly made at Neemuch, when many needing care were gathered into the orphanage. It, too, has expanded; so that hospital work is centred at these three points—Indore, Dhar, Neemuch. In all, there are seven medical women and one regularly trained nurse on the field.

Evangelistic work goes hand-in-hand with the medical duties of each hospital. Classes for the training of nurses are also carried on.

The best nurses are those who have been educated in our schools, girls of strong Christian character. These, while in training, assist the missionary nurse and doctor in Bible classes, and in visiting the sick poor.

During times of famine and plague the work of our faithful missionaries has been hard and trying, but they have been unflinching. The good hand of God has been upon them, leading, guiding, supporting, giving "fulness of sunshine" as well as "sorrowful night."

HONAN.

Conditions in China place woman's work on a somewhat different basis from that in India, where the native women are so bound down by caste and seclusion. Wherever the missionary and his wife have gone work for woman

has been begun. The early difficulties of entrance into Honan are found in a preceding chapter. The first single lady missionaries to take up the work were two trained nurses, Misses McIntosh and Graham, in 1889; the latter returned in poor health and her sister, Dr. Lucinda Graham, took her place in 1892, but was carried off suddenly with cholera in 1894. Dr. Jean Dow filled the vacancy in 1895, and the staff has gradually increased till now there are five single ladies working hand-in-hand with the wives of our missionaries.

The Work Up to the Boxer Troubles.—The work has consisted mainly of evangelistic, medical and dispensary work. From time to time station classes are held. By this is meant classes of a week or ten days' length for instruction and encouragement of church members and inquirers. Women come often from a distance to the mission compound; at other times the missionary goes out to them and gathers a company in some neighboring village.

Up to the time of the Boxer movement the work gave every encouragement. Some of the native women had become sufficiently advanced to help as Bible-women, and in company with the missionary they visited outlying districts. Daily instruction of the women and children, who came most freely to the mission compounds, was given, and Dr. Jean Dow had made successful beginnings in hospital work at Chu'wang.

Since the Boxer Trouble.—In common

with other missionaries, our workers returned to find all their property gone. But that meant little to the joy of finding a native church "strengthened in faith and in numbers in the furnace of persecution." The unrest has been quieted and the W.F.M.S. workers are now in the possession of two comfortable houses. The work has been mapped out anew—Misses M. McIntosh, Pyke and Dr. Jean Dow occupy the mission house at Chang-te, while Misses I. McIntosh and Robertson are stationed at Wei-Hwei. In connection with evangelistic work Dr. Jean Dow is opening up medical work at Chang-te.

While day schools and one boarding school have been begun among the boys, little has been done for the girls. There are hopeful signs for the future, as the native Christians are asking for similar privileges for their daughters, and a movement is on foot to secure beginnings. A boarding school will mean the unbinding of feet, and as a result a healthy body and brightened mind—the developed power of womanhood. But more workers must first man the field before much school organization takes place.

Woman's work for woman in China is bright with opportunity. Especially noticeable is the pleading of the older women for more enlightenment for themselves and their children. The cry of one poor woman, as she fell before the dumb idol, is the cry of all: "I don't know what I am praying to, but surely someone will hear the cry of a woman's breaking heart!" Says Martin, in his "Cycle of Cathay":

"Woman ignorant has made China Buddhist;
will not woman educated make her Christian!"

FORMOSA.

Up to the present year the work of the W.F.M.S. in Formosa has been limited to the support of the girls' schools at Tamsui, a building for which was erected in 1883, and employed at the mission stations.

Since the Japanese took possession of the island a marked advance has taken place in the payment of the salaries of Bible-women western civilization, the Japanese being desirous of establishing modern educational institutions and advancing the status of woman. Their wish to have the Christian missionary a permanent factor is a cheering sign, and already the W.F.M.S. has been asked to provide two single ladies as missionary teachers.

NORTH-WEST AND BRITISH COLUMBIA.

The beginning of work among the Canadian Indians during the Rebellion, and support was from Mrs. Bryce, of Winnipeg. Interest was intensified by the loyalty of the Christian Indians during the Rebellion, and support was offered by the Society to the Church' work among them.

The Society became responsible for all boarding and day schools, and all buildings for such purposes have been erected and equipped by them. Eight boarding schools are supported, with from 25 to 45 children in each, and eight day schools, the W.F.M.S. expending yearly

in the neighborhood of \$18,000, supplemented by a Government grant for payment of teachers of day schools, and for maintenance of treaty children in boarding schools. This expenditure does not include clothing sent out in bales every fall to each reserve for the children and the aged or feeble.

The boarding schools are: Cecilia Jeffrey School, Portage la Prairie, Birtle, Crowsland, Round Lake, File Hills, and Alberni and Ahousaht, on Vancouver Island. Day schools are maintained at Okanese, Mistawasis, Macoee Waste, Swan Lake, Rolling River, Moose Mountain and Ucluelet, B.C., and aid in evangelistic work only at Beulah, Lizard Point, Pipestone, and Hurricane Hills. Clothing has been supplied the Government school at Regina from year to year. Christian training is the first aim in all the schools; but in the boarding schools industrial training is an important factor. The boys are taught farming and the girls domestic work.

By reaching the children in the schools the homes are opened for visiting, and much faithful service has been rendered by the workers among the sick and needy, the missionary, whether man or woman, acting as minister, doctor, business manager and general adviser.

On several of the reserves Auxiliaries of the W.F.M.S. are found—Indian women working in the cause of missions, and whose contributions rank high in proportion to their opportunities, their gifts amounting last year to such amounts as \$53, \$37, \$30.

The women of the coast tribes are much harder to win on account of old prejudices and superstitious customs; yet it is a noticeable fact that when the parents leave home at the sealing and fishing seasons they desire their children placed in charge of the Christian missionary.

Chinese Work in Canada.—In this department of work the W.F.M.S. has but a small share. One worker, Miss Green, is supported, her field of duty being among Chinese women in Victoria. She assists in the Sabbath and night schools, and through them seeks to enter the homes where the women reside, an entrance extremely difficult to gain.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

EASTERN DIVISION.

To the Maritime Provinces belongs the special care of our Church's missions in the New Hebrides, Trinidad, British Guiana and Korea, and their woman's organization, known as the W. F. M. S. of the Eastern Division, assists the Foreign Mission Committee in the support of these fields. Its date of organization corresponds with that of the Western Society, 1876, and was brought about largely through the agency of Dr. Fraser Campbell, of India. Its first and loved President, Mrs. Burns, of Halifax, guided the affairs for sixteen years.

The field of Korea owes its opening to the

action of the W.F.M.S. in approaching the Foreign Mission Committee asking that two workers be sent out, one of whom they would provide for. This action was prompted through the death of W. J. Mackenzie, of Cape Breton, whose life was given for Korea, and whose heart longed that the Church of his native land take up work there. The Society's work corresponds closely to that of the Western Division. The official organ is called *The Message*. Their branches number about 500 and the contributions amount to almost \$17,000 per annum.

Their Work.—Two single ladies have been sent to Korea, Miss McMillan, for medical work; Miss McCully, for evangelistic. Classes are also conducted by the wives of the missionaries, and much time is spent in itinerating. At Wonsan a girls' day school has been started.

In Trinidad two single ladies and the wives of the missionaries carry on evangelistic and school work. Mrs. Morton has given long years of service, her girls' night school at Tunapuna being specially noteworthy. Miss Blackadder, the Society's first missionary, has also for many years devoted her life to work among East Indian girls at Tunapuna, and Miss Archibald to day schools.

THE WOMAN'S MISSIONARY SOCIETY.

As early as 1864 we find a band of Montreal ladies assisting in French evangelization—a work peculiarly needy in the Province of Quebec. This band formed the nucleus of a larger organization in 1882, embracing Home, French

and Foreign work, and known as the Woman's Missionary's Society, whose Board convenes in Montreal.

The French work consists in the support of a French Bible-woman in the city, the education of twelve pupils in the Pte aux Trembles School and a yearly grant to colportage work. In the home work bales of clothing are sent to needy districts and foreign settlements, and in addition assistance is given to four of the North-West home mission fields.

The Foreign Department of their work will now centre largely in Macao, South China, a hopeful field, to which two young women, Miss Dickson, M.A., and Miss Little, M.D., have recently been appointed. The Society has also supplemented the work of W.F.M.S. (West) for several years in the payment of Dr. Jean Dow's salary, and for a time that of a worker in India. Their branches are steadily increasing, numbering now about 40, and are a helpful stimulus in the Church's life. Their annual contribution amounts to about \$5,000.

THE WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society arose out of the feeling that there were still many of our women connected with no woman's missionary organization, and there was need of every force in the Church being utilized to meet the needs of the work in the new and populous settlements in the West. Already the Atlin Hospital Committee had done effective work in

the Yukon District, and on the suggestion of this Committee there was formed in 1903 the Woman's Home Missionary Society auxiliary to the Home Mission Committee. Further specific objects undertaken so far are the support of a hospital among the Galicians at Teulon, Man., and the support of four home mission fields in the North-West. Negotiations are going on for the establishment of a hospital in the Doukhobor settlement on the Saskatchewan.

The work is yet in its infancy, but has been entered into with good heart, and we trust will prove a blessed privilege.

CHAPTER XXV.

ORGANIZATION AND METHODS

*IN THE HOME, THE SABBATH SCHOOL, THE YOUNG PEOPLE'S
SOCIETY AND MISSION BAND*

REV. D. R. DRUMMOND, M.A., B.D.

Persistent, organized effort is a chief source, if not *the* chief source, of success in every sphere of human activity. In peace, war, business, politics, private life and public affairs, the absence of organization and method means defeat and failure.

It is true that the method and form of organization suitable for one time and community are not for another. It is true, also, that with some the use of certain methods and certain forms of organization is carried to the extreme. Yet, where it is observed that a growing knowledge of nature is marked by a growing evidence of law, of order, of method; that the passing of the years goes to prove that in the life of the individual and of the race "one increasing purpose runs," then it needs no labored argument to prove that organization and method are modes of divine working, and are surely safe and necessary pre-requisites in human effort that is to be crowned with success.

In no department of human affairs does

this truth hold more surely than in that of religious work and missionary effort, and in particular as these are carried on among the young.

We are to consider organization and methods fitted to develop a missionary spirit in the home, the Sabbath School, the Young People's Society and Mission Band.

Let us remind ourselves to "despise not the day of small things," but remember that by constant repetition,

"Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, and there a little,"

impressions are made that are indelible, and a fund of knowledge gleaned that is life's choicest possession.

1. *In the Home.*—It need scarcely be said that only the simplest methods and organization should be attempted, and that whatever success comes must come through the hearty interest and co-operation of parents. A stream can rise no higher than its source. With parents sympathetic and earnest, seed may be sown and influences for good begun whose fruitage only eternity can measure.

Perhaps nothing more should be aimed at than this: a missionary paper, the purchase or loan of the story of some missionary hero, and careful directing of the family reading to make sure that it includes these.

Interest might sometimes be increased by calling one night of the week or month "mis-

sionary" night, by allowing a certain member of the family to select the reading or gather side-knowledge of the field or missionary under study. If this be done year after year, an intelligent sympathy will be stirred and intelligent knowledge of (1) the world's need, (2) the Church's effort and (3) the Gospel's power will be gained, through which the whole life will be permeated with missionary feeling.

Surely parents are without excuse if they find time and money for other knowledge and books, but no time for the thrilling stories of missionary endeavor and accomplishment and no money for speeding the heralds of the Cross.

In the home, too, the habit of giving should be formed. True, the amount received in any year from the youthful members of our homes is small, and in a sense comes from the parents' hands; but that the habit of giving should be formed is not small, and its blessing and fruit will grow with every year.

Could not much be done if parents gave the children an opportunity of earning for themselves, so that in giving they might give of their own?

It should never be forgotten that though the missionary organization in the congregation or Sunday School or among young people may interest themselves in placing in every home missionary literature, yet the influence of the parents within the home in this, as in all else, will be most potent for good or ill.

Into this sacred sphere the General Assembly's Committee would be glad to come

to urge parents to use these or wiser methods of their own devising, by which to serve their Church and Saviour by filling the young minds with missionary knowledge and firing the young hearts with missionary fervor.

2. *In the Sabbath School.*—In the nature of things success here must lie with the superintendent and teachers. Here, too, organization must be very simple.

In some schools a missionary society is formed that becomes responsible for membership and funds. Is it not more desirable that the teachers and officers be a Missionary Committee who take it for granted that the whole school is a Missionary Society, and who, therefore, arrange that all the offering of the school on fixed days shall go for missionary work? Thus the children may be made to feel that missionary work is a normal part of Sabbath School effort and ought to be of interest to every child in a Christian land.

At the present time the General Assembly's Sabbath School Committee is preparing a short course of mission studies. It includes fifty-two questions with their answers, one, that is, for each Sunday of the year. The hope is that a few minutes will be taken, either by each teacher in his class or by the superintendent at the opening or closing of the school, for drill on the question for the day. Thus into the minds of the growing boys and girls, soon to be the members and pillars of the Church, will be dropped definite knowledge of the Church's

duty, obligation and accomplishment. Surely this proposal of the Assembly's Committee will receive, as it deserves, the hearty support of every school. One cannot but feel that if it be adopted, when a few years hence the Sunday School scholars of to-day become the members of our Mission Bands and Young People's Societies and make the rank and file of our congregations, they will bring with them a groundwork of knowledge and interest that will make them more efficient and helpful in all the Church's work.

Where a Sabbath School has a library, constant care should be exercised in seeing that in all additions the latest and best missionary literature should be included.

Might not something be done if, when a missionary lesson is studied, some member of the school were asked to provide a missionary programme?

Why might not the regular order be departed from now and again? Might not some scholar or teacher or member of the congregation, or some outsider, be asked to read a short missionary story of their own or the superintendent's choice?

Many of our schools support a pupil at Pointe aux Trembles, and receive letters at stated intervals. These should be read to the full school. Selections bearing on the conditions of life from which such pupils come, or to which they go, would be specially suitable on some Sunday closely following. It is a commonplace of teaching, how easy it is through

the eye to win attention and make an impression..

Occasionally pictures fall into teachers' or scholars' hands that speak more eloquently than words. They are seldom large enough to be seen by the whole school at once. They might be passed from class to class on succeeding Sundays, or after a word of explanation from the superintendent might be left in position for members of the school to view at the close of the school hour.

Could not something be done in finding objects of interest that have come from where our missionaries are at work, and having these on view when that field is being studied?

And more effective than any of these is an address from a returned missionary. Nearly all our pupils would agree with the boy who said, "I'd love to be a returned missionary." They invest with a peculiar halo one who has been in the heathen world. They scarcely ever forget the stories which he can tell.

By the use of simple methods like these, that involve no cost and are within the reach of nearly every school every year and of every school some year, great things might be done.

For the forming of the habit of giving it is important to have stated opportunities, weekly or monthly (according to the judgment of each association). The use of specially marked envelopes; the timing of the reading of missionary selections; the adopting of some special work by the whole school, or by individual classes, according to their own choice; the use

of "talent" money, and the story of its employment and increase at the close of the year; the discussion in open school of the special object or of the allocation of the monies raised during the year—these are all matters deserving careful thought by each association.

If the scholars can be weaned away from mere haphazard giving and induced to give to this work as a matter alike of duty and privilege; if they can be led once and again to deny themselves some pleasure, they may give for this object something more; then, though the amounts received seem comparatively small, no teacher should be discouraged.

The reward will be in the coming years when the children of to-day are the men and women of affairs in the home and on the farm, in the office and counting-house, and when, mindful of truth imbibed in early formative years and under the gracious spell of early impressions, they give as God prospers them and make possible a work such as the Church of the past has never been able to face.

3. *In the Young People's Society and Mission Band.*—These may be considered together. Many who are members of the one are also of the other. The work in them differs from the work in the home and Sabbath School in this, that the initiative must now be taken by the young people themselves rather than by the parents or teachers.

The Mission Band, of course, exists for nothing but mission study and work, and its whole membership is really a Missionary Committee.

A Young People's Society, on the other hand, has various other departments, *e.g.*, devotional, educational, musical, social, each of which has special attraction for particular members, who may or may not be enthusiastic about the other departments. Hence the need in every Young People's Society of a live Missionary Committee.

It will always be a matter for consideration whether best results can be secured by detached studies, *e.g.*, at one meeting, some missionary's life-work; at the next, one of the great religions of the world; at the next, a subject like "Paul as a Missionary"; at the next, perhaps, "Our Duty to the Heathen World"; or by connected studies, *e.g.*, "The Great Religions of the World," "Famous Missionaries of India," or of Africa, or of China, these to be drawn from all the churches, Protestant and Roman Catholic; or taking up a book for study like "Lux Christus," or Mott's "Evangelization of the World in This Generation," or the General Assembly's "Plan of Study." On the whole, a connected series, well chosen, ought to be best.

Would it not be well for each society and band to secure the questions with their answers to be issued for 1905 by the Assembly's Sabbath School Committee (see page 268, above, and to be secured from Rev. R. Douglas Fraser, M.A., Confederation Life Building, Toronto), and glean from them the many facts which they contain? In the absence of a Sabbath School or Public Library, with books on foreign missions, might not much be done if each year

a society were to try to secure one or two of the best and latest missionary books for a library of their own?

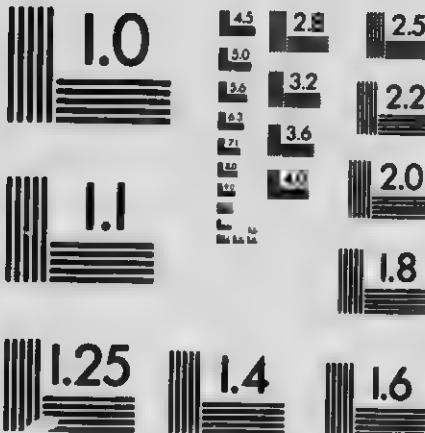
If it were felt that interest could be increased by forming a mission study class of all or some of the members of the society or band, having a president, or teacher, and secretary and treasurer for officers, and meeting each week or fortnight at the close of the regular meeting, or at other suitable time, to make more detailed study of some field, or of a book like Mott's "Evangelization of the World in This Generation," or Speer's "Missionary Principles and Practice," the benefit would, no doubt, reward the effort.

Variety in meeting might be secured by adopting the spirit of the suggestions given on page 269 for interesting members of the Sabbath School, or by the use of lantern slides, about which correspondence may be had with our Foreign Mission Secretary, Rev. R. P. Mackay, D.D., Confederation Life Building, Toronto, or by introducing native costume, and by dialogue and tableaux making the study for the evening more realistic.

In the matter of contributions, the writer is of opinion that best results come where the members are thoroughly canvassed and pledged to giving. The duty of giving is faced and one's ability to give considered. In the event of absence the offering is not lost. Members are not allowed to forget or trust to their passing mood, but, after reflection and decision, bind themselves in definite fashion. In addi-



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tion to voluntary giving, money may be raised by various devices, "talent money" or entertainments, concerts, lectures, sales of goods, etc.

Consecrated effort of this kind is sometimes deserving of all praise. Some districts are dependent for high-class entertainment upon church organizations. Some members have no money of their own to give unless by thus converting their time into money. At the same time, constant care is needed to keep such efforts on the right level and to keep steadily in the individual member's mind his duty of self-denial for the Master's work.

May we add this reminder in closing, that what we need in all branches of work in the Home and Church is not so much new methods and forms of organization, but a new spirit bringing to fulness the possibility in what we already have, such whole-hearted consecration as will make His "statutes our song," and His service the joy of our life from infancy to old age?

CHAPTER XXVI.

ORGANIZATION AND METHODS—THE CONGREGATION

REV. A. GANDIER, B.D.

Organizations Within the Congregation.—

The growing interest of congregations in missionary effort is evidenced by the wondrous development of the Woman's Foreign Missionary Society, the recent formation of the Woman's Home Missionary Society, the numerous Mission Bands in which children are taught to work and give, the prominence given to missions in Young People's Societies, and by the number of Sabbath Schools, Young People's Societies and individuals who are becoming responsible for the support of special workers.

Dangers.—But there is danger lest these specialized efforts of particular individuals and organizations within the congregation should lead the rank and file of the membership to look upon missions as the peculiar care of women and children—something to provide work and interest for Sunday Schools, Young People's Societies and Mission Bands, but which has no claim upon the congregation at large beyond an occasional collection or some small pittance given to satisfy the lady collector.

That many congregations take but little interest in the aggressive work of the Church, and are not organized for missionary giving, is evidenced by the fact that, apart from the gifts of the W. F. M. S., the Sabbath School and the Young People's Society, too many congregations give little or nothing to missions. A look at the Assembly returns for the year ending March 1st, 1904, shows that in one of our large, central, wealthy Presbyteries, there are a number of congregations in which the amount given by the W. F. M. S. for work among heathen women and children is equal to, and in some cases greater than, the amount given by the whole congregation to Home and Foreign Missions and all other schemes of the Church put together. Any one who will take the trouble to examine the returns in the Assembly Blue-Book will find the same thing true in almost every Presbytery of the Church.

What Constitutes a Church of Christ?—The annual revenue of the W. F. M. S. shows what can be done when intelligent interest is aroused and thorough organization effected. But the matter of primary importance to-day is not larger giving on the part of organizations within the congregation, but on the part of the congregation as such. We must get back to first principles; we must hold as a profound conviction that the whole Church is a missionary organization; that the one purpose of its existence is to give the Gospel to every creature, and that every congregation is organized to have a share in that work.

A number of respectable men and women banding together to erect a beautiful building, where they meet in pleasant intercourse; where at considerable expense they provide an eloquent preacher and a well-trained choir to interest and edify them on Sundays—that does not constitute a church of Christ. Self-support or large congregational revenue is not the goal of the Church's effort, but only the means to an end, viz., that the congregation may, under the leadership of its minister, utilize its equipment for the extension of Christ's kingdom in its own community, and give of its members and its money to evangelize the world. Only when there are such aim and effort does any congregation become a branch of Christ's Church, an auxiliary of the great missions society which He organized. A mutual improvement society is not a church.

The Primary Need To-Day.—The great need of the time is not some new missionary organization within the congregation, but the realization that the congregation itself is a missionary organization; that it exists for the purpose of ministering Christ to the world; that all its office-bearers are the officers of a missionary society, and all its communicants members who are pledged to support this missionary society with their gifts and to share in its work.

If the congregation is to fulfil the end of its existence, minister, elders, managers and members must unite in planning missionary effort and raising missionary funds.

How to Secure an Intelligent Interest.—Given a congregation that takes itself seriously as a missionary organization, what method is best calculated to maintain intelligent interest and secure systematic giving?

The meetings of the W. F. M. S. and of the W.H.M.S., Mission Bands for the children, missionary addresses and missionary lessons in the Sunday School, monthly missionary meetings in the Young People's Societies, the monthly concert of prayer for missions in connection with the weekly prayer-meeting, at which instruction is given concerning the different mission fields of the Church, visits from returned missionaries, a missionary library, are all useful to this end. But more important than all is the frequent, intelligent, enthusiastic presentation of the Church's work from the pulpit on the Lord's Day, and by the pastor himself.

Some Method of Systematic Giving in Every Congregation Essential.—Interest being awakened, the next matter of importance is the adoption of some method within the congregation that will secure systematic giving.

Thousands of dollars are lost annually to the treasury of our mission schemes owing to the purely haphazard way of giving that prevails in many congregations. In some an occasional collection is taken, whenever the minister or elders happen to think it is time, or when there is nothing else in the way, perhaps only one in the year, and if roads are bad or the day wet, the offering, which is always small, may

be almost *nil*. In other congregations collectors go round once or twice a year. From the people found at home they receive a little, but many are missed and give nothing. In too many congregations the actual state of affairs is that but few give, and these few give it regularly.

This condition of things can be remedied only by the adoption of some comprehensive method that will aim to secure systematic and frequent giving on the part of all. As congregations differ, perhaps no one method is suited to all, but it is imperative that some well-thought-out method, suited to its own circumstances should be adopted by every congregation.

Weekly Offering for Missions.—The system of weekly offering by envelope, which has been adopted in all city and town congregations, and in many country congregations, for the ordinary revenue, is, it is believed, the ideal method of securing contributions for the schemes of the Church.

Every contributor should have two sets of envelopes, distinguished by their color—one for missions and one for congregational revenue—and one of each color should be filled and placed upon the plate each Lord's Day.

This method (1) is scriptural (1 Cor. 16. 12); (2) puts missionary giving on a plane of equality with gifts to congregational revenue, indicating that we love our neighbor as ourselves; (3) brings the thought of missions—the great cause for which Jesus gave his life—

and our responsibility thereto, before our minds, each Lord's Day; (4) secures that giving shall be frequent and systematic—many can give a small sum weekly who could not give a large sum annually; (5) emphasizes the voluntary character of the gift and makes it a part of the worship.

If minister and office-bearers are in earnest, this method can be introduced and will work well in almost any congregation.

How to Organize.—Let the session and managers consider themselves, *ex officio*, the missionary committee of the congregation. Let them elect from this number a president (it is often best that the minister should occupy this position), vice-president, envelope secretary and treasurer. Let them add to their number several of the younger men of the congregation, who will help in the work of counting the money and preparing the returns at the end of the year, and who, with the session and managers, will have a voice in the disposal of the funds.

After the minister has presented the claims of missions to the congregation with all the warmth and power of which he is capable, and has appealed to the constraining love of Christ, let him announce and explain the plan of giving which the missionary committee desire the congregation to adopt, and state the amount which he thinks the congregation should aim to give weekly for so wide-spread a work as is included under the general term "schemes of the Church." Then let the committee

place in the hands of every person in the congregation who is earning money or has an income, a card similar to the following:

BIBLE LIGHT.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16, 15.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

"To preach the acceptable year of the Lord."—Luke 4, 18, 19.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 16, 2.

"Bring an offering, and come into his courts"—Ps. 96, 8.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9, 7.

"Lord, what wilt thou have me to do?"—Acts 9, 6.

Presbyterian Church in Canada

Congregation of
ST. ANDREW'S CHURCH
Northampton

Name _____

Amount, \$ _____

You are invited to use this card to indicate the sum you are willing to give as a WEEKLY OFFERING to the Lord for the support of the Missionary and Educational work of the Church, at Home and Abroad.

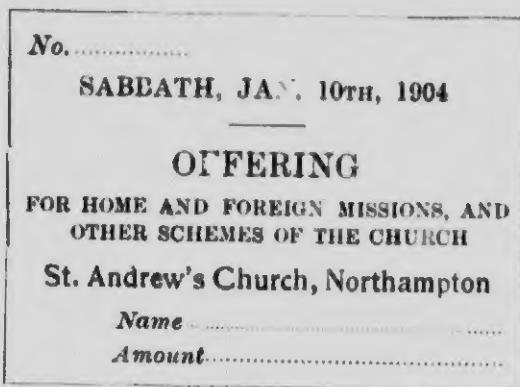
Having filled in the card, please lay it on the plate or return it to the minister at first opportunity.

Let an earnest effort be made to have each person promise a definite sum weekly, however small, with the understanding that at any time the amount may be increased or decreased, according to the changed ability of the donor. The signing of these cards is all-important. Nothing else will secure system and regularity in giving.

When the cards are returned, let each person who has signed a card be provided with a set of fifty-two envelopes, one for each Sunday of the year. Each set of envelopes should have a number, and it is well that they should be dated. If certain individuals refuse to sign

the cards, let envelopes be sent to them also, that they may have a chance to contribute such sums and at such times as they will.

The following is a suggestion as to how these missionary envelopes might be printed:



All classes—men and women, adults and children—should be encouraged to have a part in this weekly offering, which should take precedence of all special gifts through societies. It is more important that women should give as members of the congregation than as members of the W.F.M.S. It is more important that young people should give through the regular congregational channels than through their Young People's Societies. Even the children should be encouraged to give as members of the congregation. This will best train them for their future responsibilities.

Acknowledging Contributions.—The amounts given each Sunday should be carefully entered in a book, prepared for the purpose, opposite the names and numbers of the contributors; and either the names of the contributors or

their numbers should be published in the annual report, with the amount contributed during the year.

Apportionment of Funds.—Let it be clearly understood that each contributor can apportion his giving as he chooses, but that all money not so apportioned will be divided by the missionary committee according to the needs of the various schemes, and presented to the congregation for approval.

Annual Meeting.—It may be well to have an annual missionary meeting of the congregation, to which a report is made of all monies given through the year, and at which the congregation sanctions the apportionment to the various schemes. If no such meeting is held, the report of the missionary committee and the apportionment of mission funds should form a chief feature of the annual business meeting of the congregation.

A Monthly Offering.—In some congregations a weekly offering for missions may be an ideal that for the present seems unattainable. If so, the system outlined above may be modified by using a package of twelve envelopes, and getting individual members to promise a certain amount monthly, to be laid upon the plate a particular Sabbath of each month. In some congregations the contributors receive their fifty-two envelopes for ordinary revenue in a convenient little cardboard case, with twelve colored envelopes dispersed among them at monthly intervals, to remind all givers

that they are expected to contribute to missions as well as to congregational funds.

Collectors.—If the minister and session are convinced that in their congregation it is better to have collectors than an offering by envelope, then let the cards be used, as before suggested, and a certain amount promised monthly. For this collectors will call, leaving with each family (or contributor) a copy of the *Record*, which should be paid for out of missionary funds.

Purpose of These Suggestions.—The above suggestions are given not as the only methods, or as methods to be slavishly followed, but as a help to those who may be seeking better methods of giving than the ones now prevailing in their congregations.

Any system will do that is adapted to the conditions of the congregation and secures regularity and frequency in the giving of the people to missions.

Let it be remembered, also, that no organization will run itself. It is necessary to have machinery adapted to the work to be done, but there must be the electric current, the dynamic force to keep the machinery in motion and accomplish the end in view.

Love to Christ, sympathy with suffering, interest in the world's redemption, must ever be present to stimulate and guide our giving.

Congregations must be kept acquainted with the work done, with the need, with the new situations and the new demands, if there is to

be an ever-fresh inspiration and the work is not to lag. Minister and elders, Sunday School teachers and Young People's Societies, must combine to keep alive in each other and in the congregation the spirit of Christ, which is the spirit of missions, and must frequently give time and thought to the adapting of existing organizations to changing circumstances.